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Malaysia Message

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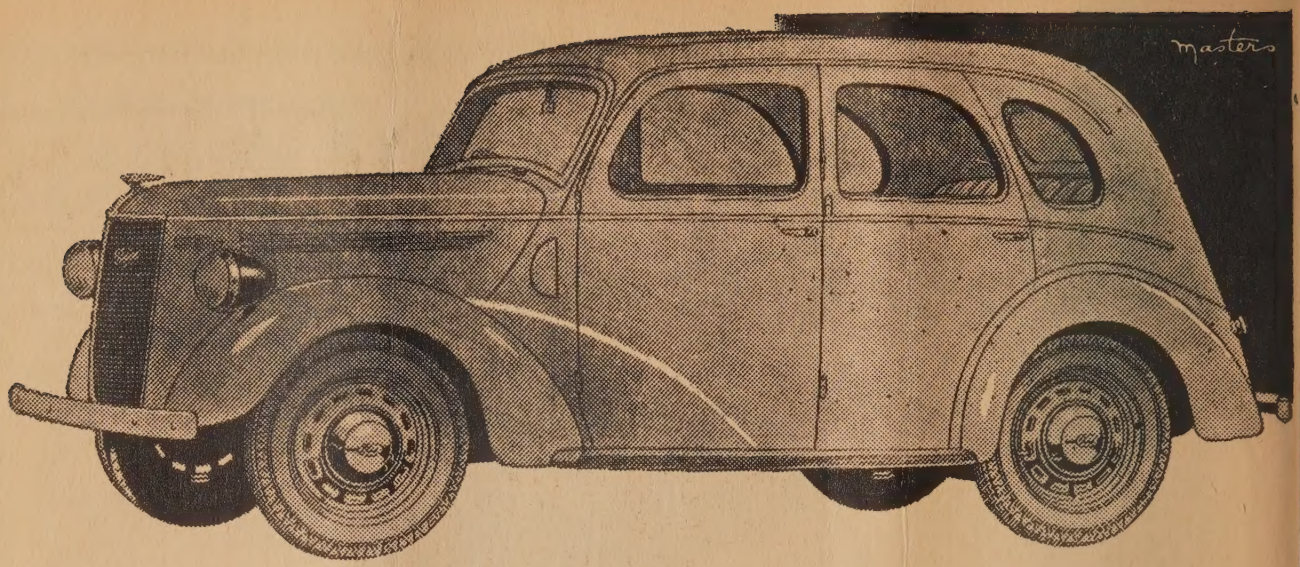
SAKAI WOMAN



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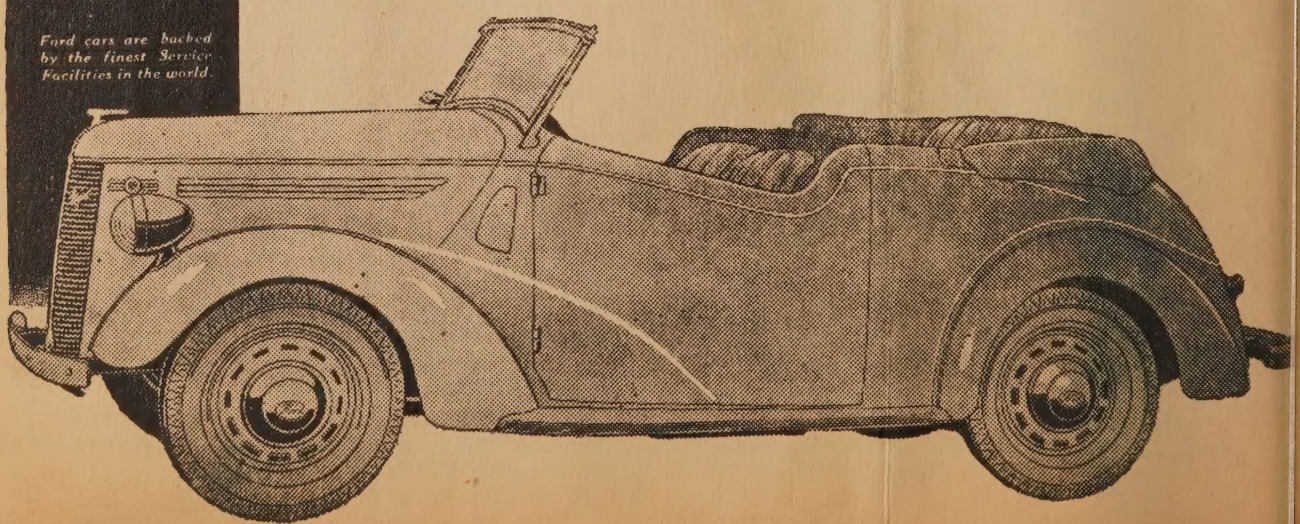

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PERSONALS

MISS LILA CORBETT returning from furlough is due to arrive in Penang May 6 where she will take up her duties at the A.C.G.S.

DR. HOBART B. AMSTUTZ returning from furlough arrived in Singapore February 24th on the s.s. "Canton". Mrs. Amstutz with the children, Beverly and Bruce disembarking at Bombay proceeded to Mussoorie where the children are to be placed in the Woodstock School at Landour. Mrs. Amstutz will be arriving in Singapore sometime around the middle of March. MISS BONITA BLOXSOME, sister of Mrs. H. B. Amstutz, arrived February 24 in Ipoh where she is appointed as the new W.F.M.S. worker in the A.C.G.S.

DR. AND MRS. R. L. ARCHER left Singapore Tuesday, February 28, on the s.s. "Lalandia". Dr. Archer as official delegate from Malaya will be present at the Uniting Conference to be held at Kansas City in April.

THE REV. AND MRS. PRESTON L. PEACH arrived in Singapore on Friday, February 17, from Manila. They were very pleased in Manila to meet Bishop and Mrs. Lee with whom they had several hours. The Peaches proceeded at once to Kuala Lumpur where Mr. Peach resumes his work in connection with the M.B.S.

MISS MINNIE RANK AND MISS METCHELD DIRKSEN are planning to sail from Singapore via Europe April 21. After spending sometime in Holland and England they are due to arrive in New York June 8.

MISS GERALDINE JOHNSON who was formerly connected with the A.C.G.S. Penang, has taken up her duties as principal of Fairfield Girls' School, Singapore.

MISS LOUISA LAMBERT has been transferred from the Lady Treacher Girls School, Taiping, to the staff of the M.G.S. Singapore.

MRS. L. B. JENKINS is temporarily taking Miss G. Johnson's place on the staff of the A.C.G.S., Penang.

The A.C.G.S., Penang, announces that MRS. LIM KONG AIK has been awarded super-scale appointment. We extend to Mrs. Lim our congratulations.

BIRTHS

Born to MR. and MRS. HO POH LAU of Geylang, Singapore a daughter, FAITH HO, on 1st February 1939.

BISHOP AND MRS. EDWIN F. LEE sailed Tuesday, February 2nd, from Singapore on the Blue Funnel Steamer Memnon for Manila, where Bishop Lee presides over two annual conference sessions of the Methodist Episcopal Church in the Philippines.

The Lees are expecting to sail on March 8th from Hong Kong on the Empress of Russia for Vancouver and America. Bishop Lee will be attending the Uniting Conference of the three Methodist church groups that will meet on April 26th, in Kansas City, Mo., to effect the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. This Uniting Conference should be one of the great events in the history of Methodism in America. Bishop Lee plans to return to Malaya sometime in October or November.

MRS. T. W. HINCH leaves on furlough for America and England, sailing from Singapore, Saturday, March 11th on the s.s. Corfu and from Hong Kong, March 17th, on the Empress of Japan. Mrs. Hinch plans to be in America until the end of June, when she sails for England to rejoin her daughter Kathleen, age twelve.

THE REV. AND MRS. P. H. SCHMUCKER, together with their two sons, James and John sailed from Singapore, Saturday morning, March 4th, on the s.s. Kampar for Sibu, Borneo. Now that the Schmuckers have taken up their new appointment in Borneo, in order to pioneer a new piece of missionary work among the Dyaks of the Rejang River, they are followed with intense interest and the prayers of our many Malayan Methodist churches. We shall hope to hear often from the Schmuckers and know that their residency in Borneo will commence to put the needs of the Dyaks before us as never before in the history of our church. May God grant them His richest blessing in this new adventure for the Kingdom.

Singapore had the pleasure recently of a three day visit from DR. and MRS. JESSE R. WILSON. The Wilsons were returning to America from Madras where Dr. Wilson was a delegate to the International Missionary Conference. Some Malaysia missionaries will remember Dr. Wilson as a recent Secretary of the Student Christian Movement in the United States. The influence of this movement was responsible for interesting many young people to enter missionary work as their life career. Dr. Wilson at present is one of the Secretaries of the Baptist Board of Foreign Missions with offices in New York City. The Wilsons were accompanied by Miss Eleanor Hobart, daughter of Rev. and Mrs. Hobart, Baptist missionaries of Swatow, China. The Hobarts are on special duty temporarily in Rangoon. For the past year Miss Hobart has been attending school at Woodsock, India, but now is on her way to Shanghai to continue her studies there.

DEATH OF THE REV. ONG LIM ENG

We regret to announce the death of the REV. ONG LIM ENG of the Sumatra Mission Conference in Medan February 19. The Rev. Mr. Ong retired from the active ministry in 1936, going to Brastagi where he organized a new Chinese congregation. During his retirement he also served the Chinese Church at Siantar. He was beloved by the whole Chinese community of the East Coast and served as a very faithful pastor. He was admitted on trial to the Nederland Indies Conference in 1921 and became a full member in 1923. He is survived by a large family including his wife and six children. The oldest son, Mr. Lim Kay Huat is in Medan. We extend to the family our sincere sympathy in their bereavement.

We regret to announce the death of Mr. George Thomas, son of Mr. O. G. Thomas of the Anglo-Chinese School Singapore, and Mrs. Thomas, from typhoid in General Hospital, Madras, on Saturday 18th February. The news of his death came as a shock to the family and their many friends, for he had only been admitted to the hospital six days prior to his death. His sister, Miss Daisy Thomas, who is a medical student at Women's Medical College, Vellore, was present at the time of his death.

Mr. George Thomas was born on 27th February 1916 and was educated at the Anglo-Chinese School, Singapore, where he graduated passing the School Certificate in 1932. After spending a year in the Raffles Institution studying Science and advanced Mathematics, he joined the King Edward VII College of Medicine in 1934. On the completion of his pre-medical examination he proceeded to India to further his studies and was admitted to the Madras Medical College last year, where at the time of his death was preparing to take up the Second Professional M.B.B.S.

Mr. George Thomas was a very faithful and loyal member of the Tamil Methodist Sunday School and the Church. In his letters to his parents he used to make mention of the delightful times he had in Singapore, and of the instructions received in the Sunday School.

He was a very keen athlete while he was here, played hockey, cricket and badminton for the Indian Association and the Medical College Union, and was the holder of many cups and trophies.

Possessed with a very amiable disposition and winning personality, Mr. George Thomas counted a very large circle of friends both among his own nationality and others, and was held in honour and respect by all his associates. In the words of a friend of his, "He was a true sportsman and took everything sportingly."'

A very large number of friends express their sympathy and condolence to Mr. & Mrs. Thomas in their deep sorrow and affliction.

The Malaysia Message

Official Organ of the Methodist Episcopal Church, Malaysia

March, 1939.) (Vol. 49. No. 3

THE INTERNATIONAL MISSIONARY CONFERENCE AND CHURCH

by One of the Malaya Delegates to Tambaram

Union

FROM every part of the earth the delegates came to Tambaram in India, drawn by a sense of desperate need for a clear guiding word from God, —the word that will give light and power to the Universal Church as to what she must say and do in this time of world crisis. In a fellowship of thought and prayer they sought to hear this word from God.

In this spirit of fellowship about 470 delegates to the third International Missionary Conference met under the able and devoted leadership of Dr. John R. Mott who has spent a long life time in international Christian Work. The International Missionary Council is a standing monument to his prophetic vision and organising ability. It is no exaggeration to say that he is trusted and beloved in all parts of the world above any other Christian leader. The Christian Community throughout the world is looking forward with gratitude to his guidance in the years ahead when the policies and findings agreed upon at Tambaram will have to be translated into action. From the beginning he maintained a determined effort to rise above the atmosphere of gloom that seemed to pervade the world and sounded a note of optimism when he said, "We know whom we have believed, and we also know that nothing has happened in these recent difficult years which invalidates the claims of Jesus Christ." This resolve to transcend despair was maintained throughout. With this resolve the delegates spent the whole of the first day in quiet penitance and prayer led by such great leaders as the Bishop of Dornakal, Professor Farmer of Cambridge and Bishop Hobson of U.S.A.

The issues that confront the World Christian Community are so stupendous and complex that the Conference decided to divide its membership into numerous groups, each of which would grapple with some special aspect of the world mission of Christianity. Any one who looks at the bare titles of the subjects of these groups will see how relevant they are to the life of the world church. These are:—

1. The Faith by which the Church lives
2. The Church: its nature and function
3. The Unfinished evangelistic task
4. The place of the Church in evangelism
5. The witness of the Church in relation to non-Christian faiths and the cultural heritage
6. The witness of the Church—practical questions of method and policy
7. The inner life of the Church—worship, the Christian home and religious education.
8. The indigenous ministry of the Church, both ordained and lay
9. The relation of Christian education, medical and social reconstraction work to the Christian missionary purpose.
10. The place, work and training of the future missionary
11. An adequate literature programme
12. The economic basis of the Church
13. The Church and the changing social and economic order
14. The Church and the international order
15. The problem of Church and state
16. Co-operation and unity

At Edinburgh in 1910 the Christian Missions ceased to be a multiplicity of isolated and detached agencies. They entered upon a period of closer co-operation.

THE movement toward closer co-operation and unity, which began at Edinburgh, was greatly facilitated at Jerusalem and further encouraged and advanced at Madras. The work of the various National Christian Councils in the joint planning and carrying out of the work of the church was thankfully recognised at Madras. It was urged that similar organisations should be brought into being in places and areas where they do not already exist. (Readers are probably aware that a Christian Committee of Counsel and Reference exists in Singapore. It is under the auspices of this Committee that the campaign for reaching the youth of Singapore was organised and carried out in Singapore in February 1939. It is earnestly hoped that this committee which is the nucleus of a national Christian Council for this area will develop into a full fledged N.C.C.).

It was evident from reports that the co-operation so far achieved had led to a great increase of mutual understanding and fellowship and to a spirit of unity unknown before.

THE Conference urged the continuance and further extension of co-operation in such fields as:—

(a) religious education (b) production and distribution of Christian Literature (c) social service (d) evangelism. Special emphasis was laid

(*Continued on page* 5)

FROM THE EDITOR'S DESK

The Malaysia Message

THE STAFF

Editor:
PAUL B. MEANS

Contributing Editors:

H. B. AMSTUTZ — G. S. ARUMUGUM
MISS DOROTHY MORETON — MISS EVA I. NELSON
C. G. JACKSON — D. D. CHELLIAH

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THE HOUR OF TESTING

Let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope.

—*Romans* 5:3

School examinations for the ordinary school boys are a trial and a tribulation. College and university entrance examinations are even worse. How many young people of Malaya have slaved and suffered for months and even for years in order to pass the Cambridge examinations! And yet after the heavy ordeal is over and the successful results are announced, how happy these young people are! They then begin to rejoice in their tribulations. They are thankful that they had the perseverance, the patience, the determination and the will-power to burn the midnight oil and to steadily apply their minds to the task until those lessons were learned. Hard work is a tribulation, but all real growth depends upon it. It means denying ourselves easy pleasures and disciplining the body and the mind to become a ready and willing servant of the will. Character always grows when a man commences to see his tribulations as blessings.

Is it not in our sufferings that we commence to understand the character of God? Job had to go through the affliction of great physical and mental suffering before he understood that God was not only his judge but also his redeemer and friend. Isaiah had to pass through tribulation before he could hear this divine promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

Martin Luther, who more than any other man broke the dominance of the Roman Catholic Church in Europe and became one of the spiritual giants of Protestantism, after a life of intense struggle, suffering and hardship wrote: "Sorrow hath pressed many songs out of me." He had learned one of the greatest lessons of life, to rejoice in his tribulations.

In Bunyan's Pilgrim Progress we are given a beautiful description of the Valley of Humiliation. "It is the best and most fruitful piece of ground in all those parts. Indeed it is a very fruitful soil, and doth bring forth by handfuls. This is a valley that nobody walks in, but those that love a pilgrim's life. And though Christian had the hap to meet here with Apollyon, and to enter with him a brisk encounter, yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life."

The finest metals have to be purified in a crucible of extreme heat. Like gold our souls too must be purified in fire. The fiery furnace was a terror to those who fell down and worshipped the golden images which King Nebuchadnezzar had set up, but it had no terror to the three young men whose hearts were dedicated to the one and only God, Lord of heaven and of earth. They came out of the fiery furnace, purified and glorified, but with not a hair of their heads singed and with not even the smell of smoke on their garments.

The concentration camp is a terror and a tribulation to many who groan under the Nazi heel in Germany, but there are those, even in concentration camps, who can rejoice in their tribulations. There are many in concentration camps because they have protested against the current Nazi doctrines of anti-Semitism, and these people are "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." (Hebrews 11:25, 26).

It would be hard to imagine a greater affliction which has come to any nation than the ruthless and brutal invasion of China by Japan. And yet, in spite of all the devastation, terror, rape, plunder and exploitation, there are many, even in the occupied areas, who have learned to rejoice in their tribulations. They know that they are suffering for a new day in China.

This is a day of testing for the Christian Church. The present world situation has thrown the Christian Church back into the atmosphere of the New Testament, of the Apostolic Age, when the Church glowed with life because those who were bearing the Christian witness were prepared to face a martyr's death. To them it was "given on behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1,29).

It is in and through our days of suffering that we are enabled to see the glory of Christ's sacrifice upon the cross. It is in the night of darkness that the light of the cross shines most brightly. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8,9). Let us therefore, in our trials, our tribulations, in the deep yearnings of the spirit which these times of crisis continually bring to us, learn to rejoice, "knowing that tribulation worketh patience; and patience, probation; and probation, hope."

(*Continued from page 3*)

on the urgency of the need for co-operation for a common standard and action in Church discipline so that Christian levels of family life and social relationship may be reached and maintained. The necessity of joint planning of the work of the Church was urged in order to cover the whole field and at the same time avoid waste and duplication. It was suggested that in the control and direction of policy and in the relation of institutions to the whole Christian enterprise, the indigenous church should have an influential share. In the relations between the Churches the governing principle should be the fact that there is something essentially Christian in the bearing of one another's burdens.

The group that considered this subject stated their conviction that certain parts of the Christian obligations could not be discharged on a merely co-operative basis. For instance it has been found that in most cases co-operation in the great evangelistic task stops at the point where pastoral care is needed for the building up of the Church. We can act together in the presentation of the Gospel to men and in the winning of them to the Christian faith: but there is evidence that in the next necessary stage co-operation breaks down owing to divided church loyalty.

From this standpoint and from the growing spirit of unity that resulted from common working at a common task, has come in many places a deep and growing conviction that the spirit of God is guiding the various branches of the church to seek for the realisation of a visible and organic union. We thank God for several notable achievements of organic Church Union in various parts of the world during recent years, especially the Scheme for Church Union in South India. Also we note with pleasure that union negotiations are in progress in other parts of the world.

The following statement by representatives of the younger Churches in the group from all parts of the world deserve the prayerful consideration of all who look forward to Church Union.

THE statement reads:—

"During the discussion it became abundantly clear that the divisions of Christendom were seen in their worst light in the Mission Field. Instances were cited by the representatives of the Younger Churches of disgraceful competition, wasteful overlapping, and of groups and individuals turned away from the Church because of the division within. Disunion is both a stumbling block to the faithful and a mockery to those without. We confess with shame that we ourselves have often been the cause of thus bringing dishonour to the religion of our Master. The representatives of the Younger Churches in this Section one and all gave expression to the passionate longing that exists in all countries for visible union of the Churches. They are aware of the fact of spiritual unity, they record with great thankfulness all the signs of co-operation and understanding that are increasingly seen in various directions, but they realize that this is not enough. Visible and organic Union must be our goal. This however, will require an honest study of those things in which the Churches have differences, a wide-spread teaching of the common Church membership in things that make for Union and venture some sacrifice on the part of all. Such a Union alone will remove the evils arising out of our divisions. Union proposals have been put forward in different parts of the world. Loyalty however, will forbid the Younger Churches going forward to consummate any union unless it receives the whole-hearted support and blessing of those through whom these Churches have been planted. We are thus often torn between loyalty to our mother Churches and loyalty to our ideal of Union. We, therefore, appeal with all the fervour we possess, to the Missionary Societies and Boards and the responsible authorities of the older Churches, to take this matter seriously to heart, to labour with the Churches in the Mission Field to achieve this Union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of Union—the Union for which our Lord prayed, through which the world would indeed believe in the Divine Mission of the Son, our Lord Jesus Christ."

After considering this statement in detail the Conference recommends that, in view of the supreme urgency of the call for organic union on the part of the younger churches, the older churches take this to heart with the utmost seriousness.

THE STUDENT IN EUROPE

By Dr. Robert T. Sussex

Vice Master of Queen's College, University of Melbourne

Of all the prophets of despair who see in the nightmare present one vast necropolis of civilisation, the student is perhaps best fitted to voice the jeremiad of the world. The student always feels intensely the travail and agony of the present: it is *his* world, the field of his future usefulness or the graveyard of his dead hopes. The present is perpetually a battle field for him, with himself fighting a vanguard action. And no battle field ever loomed darker with menace than the Europe of 1938-9.

Spiritual fatigue, like a heavy fog, has sunk down upon the student in Europe. To what task soever he sets his hand, a sense of impotence abides, a sense of individual and corporate frustration, and for all his striving he is but little profited. "If death did not exist," said Maeterlinck recently in parody of Voltaire, "we should have to invent it, so as not to despair of life." Not that the student has lost the habit of voicing his discontents; but much of his tameless energy is leaving him, and only "futilitarianism" is left. He is in the grip of impersonal world forces which are supremely indifferent to his fate, and for which, increasingly, he has importance only in function of his military value to the state.

The prospect of death he is wont to dismiss with a shrug: that is all part of the game, and if it comes, well! He is not hag-ridden with fear like the elder Babbitts who rule his destinies. Most European students do from six months to two years of military service, according to their respective lands of origin. They are highly trained, and make good officers. To learn the modern technique of slaughter is part of their training. Few of them are pacifists or conscientious objectors. I met one in Paris, just out of prison, pallid and thin after his two years' confinement. But most of them acquiesce in the need for violence, accept the ultimate arbitrament of force, and, whatever be the pros and cons of the case, they are far more realistic than their compeers in Great Britain or U.S.A. They have both feet on the good earth, nor ever become lost in the high clouds of speculation or of idealism.

The Anglo-Saxon student, almost inevitably, falls victim to the kind treachery of imagination. For him the struggle for existence is rarely desperate. He is usually of middle class extraction, and tends much less than his fellows on the Continent to associate with political leaders or proletarians. His daily life is enwrapped in that subtle aura of security and permanence known to every traveller who has crossed the Channel —an atmosphere mysteriously built up by centuries of insularity, and not easily dissipated by many Munichs. So his social discontents are an amiable juggling with ideas: he is not *in* the class struggle nor *of* it. It is sufficient for him to have come to a certain intellectual position in social thinking! he is not really set on bodying forth his ideas in new social forms. And so he develops into an impenitent and unrealistic doctrinaire.

For the continental student ideas must impinge on reality or he will have none of them. He will listen with deference to a sociologist or political philosopher, but to a left wing M.P. or trade union leader with enthusiasm. The social and political imbroglio challenges him to action: he is quite accustomed to demonstrating in the streets, aiding strike committees, collecting for refugee relief, evading police surveillance. He and his fellows often know intimately Our Lady Poverty, exist on miserably little food, and tend one another as best they can when malnutrition and the rigours of winter visit them with disease. In the capitals of eastern Europe they are poorer than the peasants and as threadbare as beggars. Such conditions do not make for counsels of moderation. Most of them are left wing or right wing extremists, few belong to the Centre parties, none seeks the olympian equipoise of Goethe (or of Romain Rolland before he turned revolutionary). Their life is just generous strength on fire—a flame that the prudent formulae of Elder Statesmen are impotent to extinguish.

The war menace has exacerbated all that. Communists, both inside Russia and outside, are tending to become Russian nationalists, while socialists are striving to maintain a desperately precarious equilibrium between the moderate reformers and the extremists (M. Leon Blum is a striking and unhappy example). Both of the "compromise" plans of the 3rd International seem to have failed—co-operation with the League system of collective security on the one hand, and co-operation with all non-reactionary parties in Popular Fronts on the other. The intervention policy in China and Spain is still to be proved. Left wing energies among students seem to be seeking uneasily a new focus, while right wing extremists gravitate towards the monarchists.

Thousands of students, in Italy, Germany and France, were mobilised during the September crisis: the spectre of war, so long a grim companion of their life ambitions, suddenly materialised, and with their uniforms they found themselves donning the raiment of death. *Cui bono?* They could not have said. Even their capacity and willingness for sacrifies were moribund: was there *anything* noble or uplifting to fight for in the bourgeois civilisation that sent them forth to fight? In France the older men, demobilised hardly 20 years before, joined their regiments in a sort of bitter rage that the thing, the horrible thing they had fought to destroy was back again: the younger men were ready, cool, matter of fact,—and unwakened. They had lived with the anaemia of bourgeois mediocrity too long to know any heroics, any quickening of the blood along the veins, any generous sense of mission.

The post-war demagogues know their public. It is just this need for self-sacrifice, this craving to serve some reality higher than the individual appetites, that Hitler and Mussolini have been able to call on in youth. They exploit it, cynically enough; but unless the bourgeois democracies can make some more adequate provision than hitherto has been made for youth to express itself in the life of the *Volk*, their fate is sealed. Students cannot always be fobbed off with high-sounding formulae that they know to be empty —vox et praeterea nihil. Chiang Kai Shek knows

the value of students. He keeps them carefully away from the fighting front, and uses them for propaganda in villages and for keeping up the morale and patriotism of the civilian population. There the student feels himself to be doing a job: too often in the Western democracies he sees himself as an unusable by-product of the social process, with no guarantee of employment and little share in the national life. In such a soil the seeds of revolt, of fascism or of communism take ready root, and prosper exceedingly.

Among students of France, Germany, Belgium, Switzerland and Italy (the countries with which I had most contact), military service bulks very large. It clouds the whole of the student's academic horizon. He has the right to postpone his period of service for two or three years in the interest of his studies, but must perform it before he begins his regular life work. For two years he must substract himself from the normal life of the community, live in barracks or on bivouac, and unlearn or forget the professional academic training he has just received. Officers have certain privileges, but for the rank and file it tends to be a tedious, mechanical, brutalising experience, in which physical fatigue, more often than not, militates against the pursuit of things intellectual. The problem of marriage, naturally, becomes acute. Few students have sufficient resources to marry during their University course. Their earnings during military service are far from princely, and in any case conditions of life are often unsuitable for young married women in a garrison town. So the student must wait a long time before a normal life becomes possible for him. It is pleasing to find that some young student couples take their courage in both hands, marry on the barest minimum, both earning their living during studies, and live together in a hotel room until their means permit them to set up a home and family. But it is a new source of tension in a student life that is already tense with conflicting claims. Numerous, especially in Germany, are those who take the line of least resistance, and follow sensation after fugitive sensation across the quicksands of sex anarchy. There is a devil in youth, as the Nazi S.S. guards have shown. An ugly devil.

One chronic hunger of the present student generation is for leaders. Those they would normally look up to lie in the vast war cemeteries of N. E. France, and concerning these men and the world they left students are too cynical to feel that their deeds and memory blossom in the dust. A whole generation is missing: the older men, who survived the cataclysm, are second rate leaders at best, and held in contempt by the students. It is rather pathetic to see the way they flock to hear men of war experience who have not relapsed into the bourgeois inertia—men of vigorous social sense and known combative energies. A socialist deputy like Andre Philip in France commands a tremendous following, and men like Macmurray in London seem to have captured the allegiance of youth in somewhat the same fashion. To command youth, leaders of today must be politically minded, iconoclastic, war experienced—and men with an ideal. For such is the illogicality of youth.

The Anglo-Saxon spends himself daily in sport, the Continental in ideas. Art, literature and music are his habitual climate: he plays with them and with all sorts of ideas, tosses them about as willingly as the Englishman tosses a football. In Paris especially: the cafes of the Latin Quarter see many an animated discussion about midnight,—for at midnight the night is still young. The latest political moves, a new play of Dullin, the Pas-de-Loup concert on Sunday, Lifar and the Russian ballet, Picasso and the Independants, the aesthetic demerits of the Eiffel Tower. Life is full, and full of interest. The booksellers of the quarter (and—facilis descensus—the cafe proprietors) do a roaring business all day. Sunday is the time for sports; but the things of the mind (and of the belly) engross the student for the rest of the week.

Theological students constitute a class apart, for with them there is coming a swing-away from the social indifferentism that was itself a reaction from the vague utopian internationalism of the post-war period. The old academic preoccupations remain, but there is a new—the conflict between Church and State, a conflict in which Karl Barth himself has been reproached with activism. The theological student on the Continent is still far more engrossed with questions of soteriology, ecclesiology, eschatology and so on than with the mechanisms of social control; but the totalitarian state has put him on his mettle, and the line of demarcation between what things are God's and what Caesar's is no longer as vague as it was, nor is Caesar as securely as before the lord of the things of this world.

Above all, the student is not wedded to Property, and the laying bare of class emphases recently in the field on international affairs is likely to alienate him more and more from the sponsors and conservers of the existing social order.. A Chamberlain-Daladier policy which sees in Hitler and Mussolini the bulwark of propertied interests against proletarian control of industry, a policy which flings Ethiopia to Mussolini, Spain to Franco and the Sudetenland to Hitler to buttress reaction or to discourage the spread westwards of unorthodox views on private property, a policy which puts class interest before love of country, is not policy for the furtherance of which the student would willingly die. And as long as his mind is left unregimented and free to carp and cavil, the Colonel Blimps and comfortable armchair directors of national destinies may tremble for the future; for, as much as in his power lies, the student will smash them—them and all they stand for.

Through all this long eternity of unrest the Christian student seeks the kingdom of God and his righteousness. To his contemporaries he often appears a citizen of the kingdoms of the dead, strange obscurantist, a little passe. Their misconstructions will not harm him much. He is in and of the social process as much as they, helping on to the best of his power the creative destiny of love in a sinful world. With his fellows he agonises in the travail of world rebirth, feels as they the shocks and strains and stresses of it. His is a more enduring community than theirs—a community founded by God-Man, refined by over 19 centuries of martyrdom, testing and fellowship, and

(*Continued to top of page* 9)

FAITHFULNESS—THE CHARACTERISTIC MARK

By Egon N. Ostrom

"FAITHFULNESS has been the characteristic mark of our workers in the past year," said the Rev. A. V. Klaus in his report to our Conference here in Sumatra. A splendid characteristic of those who are servants of our Lord! Mr. Klaus was not flattering or exaggerating. A few quotations from our statistics are sufficient to reveal that the results which have been won during the past year could not possibly have been achieved without deep consecration and unswerving loyalty. Our membership has increased 15%. One of the churches has increased its self-support as much as 35%. The Conference Claimants Fund received four times as much as the previous year. This is inspiring and it behoves us to sing songs of praise. And yet, our gratitude surely would be deepened if we could look beyond the statistics and see how our workers have proven themselves faithful in the midst of drudgery and toil.

You must picture them on the long and windy jungle trails, often in heavy down-pours, carrying the Message from village to village; in primitive jungle schools busy at the monotonous task of giving an elementary education to the youth of the jungle; working in the rice fields or vegetable gardens under a scorching sun; praying and exhorting in the homes until late hours; preaching regularly to scores of congregations, or fighting prejudice, superstition and ignorance, and you will realize that these are tasks which call for faithfulness of the most genuine kind. It is the glory of our Sumatra Mission that we have faithful workers.

MANY of our members, too, have shown true devotion to the Christian cause. At Nagaradja stands a beautiful church building, which last year was erected by our Christians there. Another jungle church, which hardly could be called beautiful—it has only one door and is not provided with chairs, benches or windows—is nevertheless a beautiful expression of our people's consecration. Both these buildings have been built entirely by the people themselves. To build churches is, however, not our chief aim in Sumatra. We want our people first of all to become sincere followers of Christ. We have this desire not only for Sumatra but for the whole Malayan field. Workers who have been trained here have been called to work among the Sakais of Pahang and the Dyaks of West Borneo. Thus we share in the responsibility for the field at large.

Our Conference, which convened on the 19th of January, gave frequent expressions of a most profound Christian fellowship. When at the opening meeting we gathered around the Communion Table after having heard our bishop's strong exhortations on the "Forgiveness of Sins" we forgot entirely that we represented different races and language groups and felt ourselves united with one another and with Him who by His death has offered full forgiveness for our sins. Our missionary meetings in the evenings provided an opportunity for discussions and careful consideration of our various problems. These meetings which have come to mean so much to us, gave evidence of the fact that the Sumatra missionaries do not think of themselves primarily as Board missionaries, W.F.M.S. missionaries, School Principals or Evangelists, but as co-workers and participants of that great task of endeavouring to make Christ known in Sumatra.

THIS probably was the first time in the history of our Mission that we had the honour of seeing three bishops in our midst. It was a very happy coincidence that Bishop Hammaker of China found it fit to speak to us upon the faithfulness of the Christian Church in China to the ideal of tolerance and forbearance which Christ has placed before us. Archbishop Moull, representing the Anglican Church of Sidney, impressed us by his simplicity and friendliness. Bishop Lee's invitation to him to become a member of our Conference was genuinenly applauded. Our own bishop was inspiring. His address Friday morning when he spoke on the text, "For as many as are led by the Spirit of God, they are the sons of God," did us much good. How easily we forget that we can render effective service only if we are influenced and guided by the Spirit of God! Dr. R. L. Archer and Dr. A. H. Prussner who spoke on various occasions became means of great blessing.

The List of Appointments offers only few changes. We were happy to welcome the Rev. Thia Chu Ki to this field of service. Mr. Thia takes the place of the Medan pastor, G. H. Chang, who was appointed to Palembang. All the missionaries remain in the places where they served last year.

ONE reason why this year's Conference will become a specially memorable one is the fact that one of our little group, namely the Rev. A. V. Klaus, had completed 25 years of missionary service in the Netherlands East Indies. There were many tokens of most sincere appreciation of the unusually successful work of Mr. Klaus. The following resolution which was unanimously adopted by the Conference shows that Mr. Klaus has indeed a place among the faithful ones:

"This Conference desires to express its sincere appreciation of the twenty-five years of faithful and efficient service given by the Rev. A. V. Klaus in the work of our Mission in the Netherlands Indies. Throughout this period he has shown such a degree of consecration and devotion to his manifold tasks and such a depth of understanding of the problems confronting us in our work, that his service merits to be characterized as eminently successful. His

outstanding achievements as a linguist in this multi-lingual area, his versatility as an educator and principal of schools, his untiring zeal as pastor and evangelist, his ability of adapting his methods as easily to the needs and ways of the cities as to those of the most primitive jungle community, his administrative abilities as Mission Superintendent, are qualities which have made him a leader and an example worthy to be followed. May a kind providence grant him many more years of service and may they result in increasingly richer harvests for the Kingdom of God in Sumatra."

THE UNITING CONFERENCE

The delegates from the Methodist Churches in China are now turning their faces toward the Uniting Conference where the three Methodisms, the Methodist Protestant Church, The Methodist Episcopal Church, South, and the Methodist Episcopal Church will become The Methodist Church. Many are the details to be worked out, but the central fact of heart unity is among us—we are one in faith and doctrine, and one in love.

The plan now is for the great church to be divided into self-sustaining areas, each area electing its own bishop and leaders, quite in the manner of the Central Conferences during the past decade. The only anxiety that China has in this matter is whether or not she will be cut off from the Home Churches even more than in the past. Those who knew the warm enthusiasm for missions of two decades ago cannot but feel that a close fellowship between the churches in America and those in China, is a spirit to be strengthened rather than weakened. We should join with India, Japan and Korea, Africa, Europe. This fellowship that cuts across national boundaries and racial divisions is one that is of the utmost importance in the life of the Church today. Certainly we have felt this unity of love and purpose with our Brothers and Sisters in Christ of other nations and races, and it has brought to us high exultation of soul. Therefore we view with anxiety any plan that would prevent a close unity between the churches of America and other lands.

One method that would help to accomplish this result, would be for the Methodist Church in America to assign one or two of their ablest and most Spirit filled Bishops to travel at large throughout the whole Methodist connection, visiting periodically all of the mission fields, as the Methodist Episcopal Church, South has been doing. This would keep us in close touch with one another, and widen our vision. Such a plan would be a powerful deterrent to petty thinking and narrow prejudice, and would keep the Wesleyan pattern before us. Let us not forget that "The world is our parish," and until we have brought the saving grace of Jesus to each needy one, our task is not done.

—China Christian Advocate

(*The Student in Europe—Continued from page* 7)

bound to her in that communion of saints which the commonwealths of this world may seek in vain to match. And it is because he has here no abiding city, because his vision eschatologically fulfilled, that he can plunge without fear into the awful fermenting vat of the present, for he is in the hands of Almighty God.

DO YOU TEACH RELIGION?

A schoolmaster was asked, "Where is your timetable; do you teach religion?" "We teach it all day long," he replied. "We teach it in arithmetic by accuracy; we teach it in language by learning to say what we mean, 'yea, yea and nay, nay.' We teach it in history by humanity. We teach it in geography by breadth of mind; we teach it in handcraft by thoroughness. We teach it in the playground by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies."

Children's Morning Prayers

Now I wake and see the light,
O God, who kept me through the night,
To Thee I raise my voice and pray
That Thou wilt keep me safe to-day. Amen

Be with me, Lord, as here I pray,
And keep me by Thy side to-day.
Please make me gentle, pure and true
And kind in all I say and do,
Honest in every word and deed,
And quick to help in others need. Amen

Gentle Jesus, meek and mild,
Look upon a little child.
I would to Thine arms be brought:
Dearest Lord, forbid it not.
In the Kingdom of Thy grace
Give a little child a place. Amen

A Child's Grace

Two little eyes to look to God,
Two little ears to hear His word,
Two little feet to walk His way,
Hands to serve Him all my days.

One little tongue to speak His truth,
One little heart for Him in youth,
Take them, O Jesus, and let them be
Always willing, true to Thee. Amen

LIGHT AND LIFE

(This page is prepared by the Committee on Public Morals, Methodist Episcopal Church)

The Church and Public Morals

The question "Why should the Church concern itself with public morals?" arises occasionally for discussion along with the sister question: "Why should the Church concern itself with politics?" In the minds of those who raise these questions, the Church is an institution, isolated from the rest of the world, whose duty is to teach certain time-honoured platitudes on the attainment of a holy life, if not in this world, at least for the world to come. To such people, the function of the Church is to "preach the Word" and not wander into the by-paths of the sinful world. Two groups of people have an interest in this function of the Church: (1) those who believe that the Bible has a distinct message for this day which the people need to hear, and (2) those connected with activities which come under the condemnation of the Church, who find in the teaching of the Church on moral or political questions a great source of difficulty for the promotion of their particular activities. With the first group, we have no quarrel. We believe that people of the present day do need to hear the truths of the Bible and to hear them plainly taught. We would only point out to them that any effective preaching of the truths of the Bible requires insight into, and fearless dealing with, the conditions of the world which are in direct conflict with those truths, and that mere preaching is never in itself sufficient. With the second group who have found the Church a group of some power in the community to oppose their evil activities, we are at distinct variance. The Church must take its stand and make its position known if it is to do its full duty toward the people of the world. The Church has light which it must not hide, light which people need for their guidance and protection.

THE BIBLE REQUIRES ACTION

The very Bible which the Church is urged to preach makes it incumbent for the Church to seek the welfare of all men and the whole man. There is a minimum of happiness which is possible for all people. The welfare of the whole society requires that all shall acquire it as early as possible. Poverty, crime, and degradation of whatever character are drags on the whole community as well as on the people directly concerned. A minimum of wealth for happy living, righteousness in the whole of life, and social uplift are benefits for the whole community, not for the individuals directly concerned only. To establish these standards of well-being, justice for all, purity, and righteousness for the individual and society is the aim of the Bible. To preach and to *establish* them is the function of the Church.

EVIL FORCES THE ISSUE

To insist that the Church only *preach* the truths of the Bible is to insist upon an unfair and fruitless struggle. It is the forces of evil that raise the issue and compel the Church to enter into active opposition. Were the Church able to protect those whom she wins by her preaching, she might be content to preach only. There, however, the forces of evil intrude and unscrupulously exert their pressure to bring under their influence again those who have adopted for themselves the higher way of life. The people interested in the sale of strong drink, for instance, seek through attractive advertising and other methods to secure the patronage of those within the Church as well as of those without. They have no concern except the making of profits. What becomes of the drinker and his family, what their prospects are for the present or the future world, is of no interest to them. Once the appetite is established, the regular income is assured, their purpose is realized, and they can seek new victims. The same is true of gambling, of drug addiction, and many other evils. For sheer self-protection the Church has no choice but to seek to *establish* the principles and ideals of the Bible in the Community.

THE PROGRAMME

This is accomplished in many ways. First, by education, information is provided as to the true nature of the evils confronting individuals. The alternative courses leading to greater happiness and prosperity are also set forth. Second, the effort is made to unite the people within the Church in support of the standards of the Bible and the course of action required by them that the Church may present a *united front* against the forces of evil. Third, by such influence as it may possess in the community and by such legal means as are at its disposal the Church seeks to weaken the power of evil and to secure its final extermination. The way is long, and the work involved arduous, but the Church refuses to accept the common dictum of "necessary evil". She knows that eventually her cause must win, for hers is the cause of God and humanity.

Careless seems the Great Avenger;
History's pages but record
One death-grapple in the darkness
'Twixt old systems and the Word;
Truth forever on the scaffold,
Wrong forever on the throne,
Yet the scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

NESTLE'S POWDERED MILK

Make this "Gold Cake"

GOLD CAKE.

3 tablespoons Nestle's Powdered Milk
¾ cup water
2½ cups pastry flour
3 teaspoons Baking Powder
¾ cup butter
1½ cups sugar
8 egg yolks
¼ teaspoon lemon extract

Add Nestle's Powdered Milk to water and mix. Measure sifted flour. Add baking powder and sift together 3 times. Cream butter thoroughly. Add sugar gradually and cream together until light and fluffy. Add egg yolks, beaten until thick and lemon coloured. Beat well. Add flour alternately with ¾ cup Milk, a small amount at a time. Beat after each addition until smooth. Add lemon extract. Bake in 2 greased 8-inch layer pans in moderate oven (350 F) 25 minutes.

T-C

GLEAMS FROM MADRAS CONFERENCE

Interesting Sketches of some of the Conference Personalities.

continued from February number

THE RT. REV. F. A. BENNETT, Bishop of Aotearoa and Suffragan to the Bishop of Waiapu, is the son of a chieftainess of the Maori race and a European. His grandfather was Dr. Bennett, M.D., D.D., the first Registrar-General of New Zealand. The Bishop has no territorial diocese, but his work takes him into any district where the Maori people are living.

Ao-tea-roa (meaning Long White Cloud) is the Maori term of affection for New Zealand. It was the expression that fell excitedly from the lips of the wife of Kupe, the Columbus of N. Z. away back in A.D. 1250 when these Islands were discovered by this daring Polynesian navigator while sailing over the Pacific Ocean in his canoe. After many weeks of constant and eager scanning of the horizon for signs of land, at last a long white cloud was discovered and from its appearance Kupe's wife knew that under that cloud there must be land. So to the Maori, Aotearoa conveys a sentiment which is sanctified by its historical associations. By the special request of the Maori people, the General Synod of the Province of New Zealand agreed that their bishopric should be known as Aotearoa.

The Maori population is now increasing. But for a century it was constantly on the decrease until in 1896 it touched its zero. Just then an influential organization was formed consisting of educated young men of the Maoris themselves known as the Young Maori Party. They banded themselves together as a Christian organization for the industrial, social, moral, educational and spiritual uplift of their people. For some considerable time they had to cut across the grain of ancient superstitions and customs, but ultimately they won through. Their gospel of reform in many directions began to take shape, and with the assistance of the Churches and the sympathy of the Government conditions were ameliorated. During the past 40 years the race has more than doubled its numbers, there now being 85,000.

The whole race is now nominally Christian. All the services in these Maori districts are conducted in the Maori language. Quite a fair number of Maoris have reached the professions, but most are agricultural and pastoral farmers. There is no colour line in N.Z. The Maoris are welcome at any social, sports, or religious gathering and are generally respected and admired by the white people.

MISS P. S. TSENG.—Looking very distinguished in a long blue Chinese gown, she had an amazing story to tell. She comes of one of the most aristocratic families in China, being of the 73rd generation of descendants of Philosopher Tseng, an immediate disciple of Confucius. Her great-grandfather, Marquis Tseng, Kuo Fan, fought with General Gordon and quelled the Taiping Rebellion in 1860. A great-uncle was the first Chinese minister accredited to the Court of St. Jame's, while K. Tseng, her uncle, was attache to the Chinese Legation in London (1893-1900). Her father, a well-known poet, received the Han-lin (the Chinese F.R.S.) at the early age of 24.

In 1917 Miss Tseng was the first Chinese woman to graduate B. Sc. in London University. She returned to China and founded I Fang Girls' School in Changsha, of which she has been Principal even since. Three times her school has been attacked. In 1927 the Communists drove her out at the point of the bayonet and again in 1930 they looted and partially burnt the school; while during the present Far-Eastern crisis ten bombs fell within a few yards of her. One struck the other end of the horseshoe dug-out in which fifty girls were sheltering, but fortunately no one was killed.

This dauntless gentle-born lady has been one of a team of three conducting an evangelistic campaign in ten great student centres with splendid results. Her influence on youth has been so profound that the Chinese Government have called on her to do national service amongst young people. She is the only woman amongst 35 men, including famous leaders, who have received his invitation. But her express determination is to serve the cause of peace as a Christian. Ninety of the old girls of her school have entered public life and are serving in banks, government departments and as social workers. They show the fruits of her deep and abiding Christian influence. Such is the quality of life of one of the most eminent daughters of China, who has gone through the terrors of bombing, looting and destruction, and is now coming to Great Britain in February in the evangelistic team that will carry the message of the Madras Conference to the Churches there.

DR. FRANK C. LAUBACH.—The fact that 62 per cent of the world's population are still illiterate is never absent from Dr. Laubach's mind and with this knowledge he has become the Apostle of Literacy. It was in 1929 that he began to elaborate his system of teaching literacy by key-words and syllables based upon them. This experiment was first tried among the Moros of the Philippines and its success has attracted public attention there and suggested the application of the method elsewhere. Knowing that one-third of the world's illiterates were in India, Dr. Laubach has three times visited the country and, after many experiments, his method has proved applicable to the teaching of Tamil, Marathi, Hindi, Gujarati and Urdu. On a recent visit to East Africa, the first steps were taken, with the keenest cooperation of governors and directors of education to adapt the method of native education there.

TOYOHIKO KAGAWA.—The unwanted child of a rich dissolute government officer and a dancing girl, Toyohiko Kagawa, born in 1888 in Tokio, Japan, lost both his parents before he was four years old. Taken to his ancestral home in Awa, he was an unwelcome visitor. His stern grandmother greeted him with abuse; his father's widow would have nothing to do with him. The little boy loved nature, on the farm and in the garden, but was wretched at school, where he was shy and awkward. In his spare time he did hard work, wading knee-deep in mud, for instance, to plant rice-seedlings.

When the boy was eleven years old an uncle sent him to boarding school in Tokushima on the beautiful island of Shikoko. He found many of his fellow-schoolboys hard and coarse. One day he shyly entered the home of two American Presbyterian Missionaries, Dr. Henry Myers and Dr. C. A. Logan, who with their wives kept open house for students. Kagawa had heard about Christ from Mr. Katayama, a Christian teacher in his school. As the loving-kindness of these new American friends warmed his heart, he learned more of the meaning of the Gospel. His life-decision to be a Christian was made. His uncle discarded him so he had not financial resources. He entered the Presbyterian Theological School at Tokio in order to become a missionary to his own people.

As a student he aroused vehement physical attacks as a declared Christian pacifist at the time when Japan was beating Russia. He broke down with severe tuberculosis. Apparently doomed to an early death,

the poverty-stricken youth went down to a lonely fishing village to die. His recovery was a miracle of healing. While brooding in the open air he wrote on odd bits of paper, such as the labels of food tins, a long novel. This was published later as 'Across the Death Line', which became a best-seller and made him famous. It was the first of a number of books.

When he was restored to health he entered the Theological College at Kobe and worked in the worst slums; then he went to live there in a tiny hut from Christmas 1909. Drunkards, a murderer, and other 'down and outs' slept in his hut with him. From preaching and teaching and working in the slums he went on to organize Japan's first trade union, and was imprisoned.

In 1929 Kagawa became a leader in the Kingdom of God Movement, which the National Christian Council of Japan initiated after the Jerusalem meeting of the International Missionary Council; especially in developing Peasant Farmer Gospel Schools to carry the message of Christ to the rural community. He developed his scheme for a Credit Cooperative Society; and in the West, as well as in the East, he has advocated by pen and speech a cooperative economic order as an application of Christ's teaching to industry.

Behind all this activity, the secret of strength lies in Kagawa's belief that—as he says—'In man's daily life prayer is of all things the most important'.

NIEMOLLER CAN'T BE SEEN

Dr. Adolph Keller, of Geneva, was in Berlin some weeks ago, and asked the authorities, without much hope of success, whether he might see Martin Niemoller. Dr. Keller relates his experience:

To my surprise I received no refusal. But the secret police which had re-arrested Niemoller knew better and answered: "Niemoller can't be seen now or later."

Niemoller is to be silenced. This courageous voice is no longer to be heard. He would be free if he would sell his liberty and promise to remain silent. There is a time for saying no and a time for saying yes. Niemoller would not be famous, if he would not be a symbol for a new type of Christianity: a symbol for a militant church, for a suffering church, for a church of witness who says again like Luther: Here I stand, I can't do otherwise. We speak sometimes of the unknown soldier. Niemoller is a soldier of Christ known the world over, and it is a matter of Protestant solidarity not to forget him.

—Pageant.

THE MISSIONARY FIELD

The missionary enterprise of the Methodist Episcopal Church is directed by two boards, the one for the foreign people, the other for the unchurched persons at home.

Foreign Missions

The church, through its Board of Foreign Missions, is carrying on a ministry of Gospel proclaiming, of education, and of physical healing under more than thirty different flags. This includes service in India, China, Japan, Korea, Manchuria, and the Philippine Islands in Asia; work under a dozen flags in Europe; work in Mexico, Peru, Bolivia, Uruguay, Chile, and Argentina on the American hemisphere; work under British, Belgian, Portuguese, and French flags in Africa; and work in Malaya, Sumatra, and Borneo in the far Pacific.

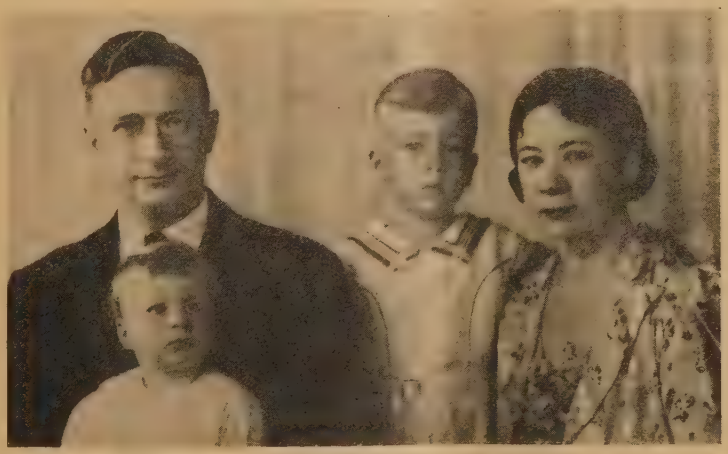
The preaching of the Gospel has brought many thousands into the Christian fold, and has produced self-supporting churches in northern Europe, and self-governing Methodisms in Japan and Korea, and in Mexico.

The educational work has resulted in giving the rudiments of education—the "three R's" and Christian principles—to thousands in every land. It has not competed with government education, but in the more progressive countries it has been the model toward which public educational institutions have grown.

In more recent years, stress has been laid upon training young people in the rural areas, for the rural areas, through a programme of farm-related studies that has as its objective the lifting of the economic life of these "billion sons of the soil."

The ministry of healing is perhaps the most direct and effective demonstration of the compassion that makes Christianiy unique among the world's religions. The example of doctors and nurses, of hospitals and clinics, has brought forth the best in the human spirit, especially in Asia, and has led governments, private agencies and well-to-do Asiatic individuals to become practical "Good Samaritans" to other fellows. It has led non-Christians everywhere to understand the underlying motives of the Christian Gospel and service.

The purpose of the foreign missionary enterprise is "to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become his disciples, and to gather these disciples into Christian churches which shall be, under God, self-propagating, self-supporting, and self-governing; to co-operate so long as necessary with these churches in the evangelizing of their respective countries, and to bring to bear on all human life the spirit and teachings of Christ.



Rev. and Mrs. Paul H. Schmucker and their sons, James and John. The Schmuckers have gone to Sarawak to begin work among the Dyaks along the upper reaches of the Rejang River.

THE EPWORTH LEAGUE

G. S. A.

PARIT BUNTAR UNION EPWORTH LEAGUE, CABINET 1939

President:—Mr. John Sandanasamy.

1st Vice-President:—Mr. Yeong Ah Soo.

2nd Vice-President:—Rev. C. D. Patterson.

3rd Vice-President:—Mr. S. Rajanayagam.

4th Vice-President:—Mr. Chin Poh Kiew.

Asst. 4th Vice-President:—Mr. P. Rengasamy.

Treasurer:—Mr. D. S. Ramanathan.

Secretary:—Mr. Khor Peng Kim.

Librarian:—Master A. J. Row.

MALACCA EPWORTH LEAGUE

At our Annual General Business Meeting, held on the 3rd February, the following were elected office-bearers for the ensuing year:—

President:—Mr. Wong Quee Sem.

1st Vice-President:—Miss Dorothy Khoo.

2nd Vice-President:—Miss Vivian Wee.

3rd Vice-President:—Miss Wan Nyuk Chin.

4th Vice-President:—Mr. Kuan Kee.

Hon. Treasurer:—Mr. Phoa Cheng Kin.

Hon. Secretary:—Mr. Wong Soo Chong.

1939 CABINET TAIPING EPWORTH LEAGUE

President:

Mr. D. G. Jayasekara.

First Vice President:

Miss Tan Jin Choo.

Second Vice President:

Miss Lim Swee Kim.

Third Vice President:

Miss Ooi Siok Lian.

Fourth Vice President:

Mr. K. C. Yeoh.

Honorary Secretary:

Mr. George Devasahayam.

Honorary Treasurer:

Mr. Robert Lew Kim Huat.

The President thanked Miss Louisa Lambert for all her services rendered to the League and wished her Godspeed and every success in her new field.

PENANG UNION EPWORTH LEAGUE

The Penang Union Epworth League had its Annual General Meeting for this year on Friday 27th January, 1939, at 8 p.m. in the Church with the President Mr. Quah Cheng Tee in the chair. There were about eighty members and friends present.

Dr. M. Dodsworth, chairman of the election committee, then took the chair. Before the election took place he spoke a few minutes and stressed the point that younger members of the League should take a leading part in the affairs of the League, because most of the members are school children.

The House then elected new officers, for the ensuing year with the following results:—

President:—Mr. Quah Cheng Tee, (re-elected).

1st Vice-President:—Mas. Tio Seng Pin.

Adviser for 1st Dept.—Mr. Ong Chaik Ghee.

2nd Vice-President:—Miss S'ng Choo Hiang.

Adviser for 2nd Dept.—Miss Loh Siew Lan.

3rd Vice-President:—Mas. Khaw Eng Hum.

Adviser for the 3rd Dept.—Mr. Lim Boon Min.

4th Vice-President:—Mas. Tan Boon Cheok.

Adviser for the 4th Dept.—Mr. Loo Choo Kheam.

Hon. Secretary:—Mas. Andrew Victor.

Assistant Hon. Secretary:—Mas. Chua Thye Peng.

Hon. Treasurer:—Mr. Kha Eng Chuan, (re-elected).

Assistant Hon. Treasurers:—Miss Toh Suat Leng and Mas. Teo Chye Keat.

Hon. Auditors:—Mr. Lim See Min and Mr. Tan Teik Lim.

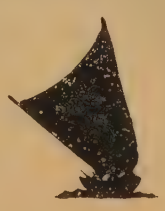
Hon. Organist:—Mr. Herbert H. Peterson.

Superintendent of Junior Epworth League:—Mr. Lyman B. Terry.

Advisers:—Mrs. A. Dodsworth and Mr. H. H. Peterson.

Ex-Officio:—Rev. Dr. Dodsworth.

After the officers had been elected the Rev. Dodsworth gave words of advice for the in-coming officers.



PALEMBANG EPWORTH LEAGUE

The year 1938 was one of commendable endeavour on the part of the Palembang Epworth League. Unknown, perhaps, to sister Leagues in Malaya, the local chapter has been carrying on a programme that will warm the hearts of true Leaguers. The First Department, under the guidance of Mr. M. L. Tobing, had a series of unbroken devotional meetings, where topics of Indonesian and world interest were discussed by well-attended gatherings. Outstanding in the record of the Methodist Mission in South Sumatra was the First Methodist Workers' Institute held in Palembang last April. Delegates from Telok Betong and Pagar Alam went through a week of unprecedented Christian fellowship with Palembang Methodists. To a great extent the local League was responsible for the success of the Institute.

The monthly English Service, conducted by Dr. A. H. Prussner, has been a success as it draws to the church outside hearers who might not otherwise have a chance of taking part in a worship service. The devotional meetings have now more meaning in them with the use of the New Hymnal for Youth and the ever ready service at the piano given by Mrs. Prussner and latterly by Miss Schwab.

At the general meeting held in December the following members were elected as office-bearers for 1939:

President
Mr. J. Soerip.
First V. Pres.
Mr. M. L. Tobing.
Second V. Pres.
Miss Elsa Schwab.
Third V. Pres.
Miss Thio Kim Nio.
Mr. Lim Tek Chia.
Fourth V. Pres.
Mrs. T. H. Kho.
Secretary
Mr. S. Basoenie.
Treasurer
Mr. H. Sihombing.
Pianist
Mrs. Prussner and Miss Schwab.

The year 1939 sees the opening of the League library and the setting apart of special days for culture and recreation. Courses in Sewing, domestic science, gymnastics, music both vocal and instrumental, and the study of Malay and Mandarin are amongst the features lately introduced. It is hoped that in the year 1939 the officers will put in greater effort and closer cooperation so that before long the League will have ushered a Christian atmosphere into the lives of Palembang's plastic youth.

ARAUM.

WORLD HAPPENINGS

Terrible Earthquake in Chile

The most terrible earthquake in the history of Chile occurred toward the end of January when 30,000 people were killed and 50,000 injured. The cities which suffered most were Concepcion, Chillan and Chilea. The earthquake lasted seven and a half minutes, when the scenes in the stricken areas were described as resembling an inferno.

British Leaders Address Peace Appeal to German People

Twenty men prominent in the public life of Great Britain, including Lord Willingdon, former Viceroy of India and Governor-General of Canada, Poet John Masefield, Mr. Norman Mantagu, Governor of the Bank of England, Lord Dawson, Physician to the King and Queen, Lord Stamp, noted economist, and Lord Burghley, the famous athlete, addressed an eloquent appeal to the "people of Germany" for peace and co-operation among the nations. This appeal in part read as follows:

"We appeal above all to the leaders and people of the great German Reich at this moment of power and influence in their history to use the great gifts, by which they have for centuries enriched our common heritage in all fields of human knowledge and activity, to join us in a supreme effort to lay the spectre of war, and enmity between nations and in a spirit of free and willing co-operation, by which alone their need and ours can be satisfied, to build with us a better future so that we will not only preserve civilisation, but hand it down to our children enhanced by our experience."

The appeal says that a spirit of uneasiness broods over the world, and adds:

"Men and women of every country are uncertain what the next weeks or months may bring.

"To see huge armaments piling up on every side is to realise only too vividly that war brings death, and the destruction of countless homes.

Civilisation Threatened

"A civilisation threatened is the greatest catastrophe in history. Now is the time, if we are not to be too late, that men of goodwill who value the fruits of civilisation, who have no hatred, spirit of revenge and who desire in all sincerity to live in friendship with their fellowmen, should speak across the frontiers of nations to those who feel as they do, in order that they may co-operate to prevent the supreme catastrophe, and break down the artificial barriers of hatred by which we are in danger of being divided.

"We, Britons have no desire to dictate to others while resolutely determined to maintain our own liberty.

"We stand for peace, equality and justice for all. Rule and law in relations between states are the only basis on which civilisation can be preserved.

"We recognise that no civilisation, if it is to survive, can be static, but no nation will find a lasting solution to its problems save in the spirit of co-operation with others."

The Tragedy of Spain

With the fall of Barcelona and the occupation by General Franco of the north eastern sector of Spain which had so long been the stronghold of the Republican forces, the outlook for Republican Spain has become more and more desperate. President Azana, Dr. Juan Negrin, the Spanish Republican Premier, with other members of his Cabinet, crossed the French frontier, after the collapse of the defences of Barcelona before the onslaught of General Franco's Nationalist troops. It was expected that the Republican collapse in the north would lead to immediate overtures for peace, but the Republican Spanish leaders in France announced that Madrid would be the headquarters of the Republican Government and that they would carry on resistance until three essential conditions for the establishment of peace in Spain were guaranteed: (a) the independence of Spain must be guaranteed, (b) the Spanish people must be allowed to choose their own regime, and (c) there must be no reprisals after the war.

The Spanish people who are fighting on the Republican side are very conscious of the fact that they are fighting not only for the salvation of their own country but for the fate of Europe and the world. At Figueras Dr. Negrim on his way to France announced "Here in the cross-fire on the Pyrenes will the world's future be decided. We can and shall triumph." Britain and France have the same vital interest in Spain, namely, that the political independence and territorial integrity of Spain shall be preserved. Although Mussolini has declared that he has no territorial ambitions in Spain, the very fact that the Fascist dictators have supported General Franco almost to the point of causing a European war, would indicate that the issues in Spain are not so much Spanish as they are European and inter-national. Although pledged to non-intervention Germany and Italy have intervened in Spain on a scale sufficiently large to ensure a Franco victory. Mr. Eden very properly asks: "How can dictation of that kind provide the basis for true friendship?"

It is becoming more and more clear that the Rome-Berlin-Tokio axis is something more than an anti-Comintern pact. These three powers are out to destroy the status quo and in fact to extend their own empires by sharp thrusts of the sword. They are for peace as long as they meet no resistance and as long as other smaller powers will submit to their dictation. Appeasement with this group so far has meant "throwing out the baby to keep the wolves away." Some of the babies which have already been sacrificed are: Abyssinia, Austria, Czecho-Slovakia, occupied China, including Manchukuo, Peiping, Shanghai, Nanking, Hankow, Canton, and more recently, Hainan. Munich not only sacrificed Czecho-Slovakia but the other small states of Eastern Europe. The events in Europe and the events in Asia seem to be very closely connected and syn-

chronized. Munich co-incided with the capture of Canton and the fall of Barcelona coincided with the Japanese capture of Hainan. A Singapore Chinese paper, reflecting upon this situation, has said, "There is evidence now to show that Japan, Germany and Italy are co-operating in carrying out their military alliance. They mean to have their demands satisfied and if Great Britain and France refuse to give way a second world war is in sight. Now with Mr. Chamberlain planning a world peace conference to evade the horrors of war, but with the aggressors, regardless of everything, aiming only to have their wants satisfied, it seems that after all peace cannot be attained by words. We wonder whether the European powers have now awakened to this?"

Few people realize that the war in Spain as well as the war in China has world-wide complications and implications. These two fields are the vital squares on the international chess-board, with the European democracies trying to counter the moves of the Fascist military dictatorships. Although the second world war has not actually broken out, there are many preliminary skirmishes which indicate that both sides are clearing the decks and training their guns on targets, anticipating the day of action. It is this situation in Europe and in Asia which is gradually coming home to the American people. Although Hitler's speech was not the speech, as Mr. Chamberlain said, "of a man who was preparing to throw Europe into another crisis," both Hitler and Mussolini are unpredicatable. No one knows how soon the next crisis in Europe will occur.

While all the statesmen talk peace, there is the most frantic preparation for war. The very fact that the major industries of the main European countries are geared into the mad race of outstripping their rivals in ammunition, aeroplanes, warships, bombs, etc., means that this insane process can not go on indefinitely. With their own material existence so miserable, many European workmen who are the slaves of their dictators, would look upon a European war as a relief. Some of these Europeans are saying, "We simply must have a war. Why, what would all the people, who are now engaged in the war industries, do if we don't have a war." The industrialists, the shipping magnates and the oil barons who have enjoyed a period of sustained prosperity, largely because of the frantic demand of these European countries for armaments, war supplies and raw materials, are saying, "Our prosperity depends upon the hungry demands of the war machines. If there is going to be no war, where will we find our markets, what will we do with our shipping, who will buy our oil? Again, the bottom would drop out of prosperity and we would all be in the throes of another depression." This only goes to show the ramifications of our economic system and even how tainted our so-called democracies are with economic greed. Political liberalism is too often confused with economic liberalism which may mean the freedom of individuals and of groups to gain profit without restriction or limit.

Surely, we are living in critical times, what Spengler calls "The Years of Decision." God is trying to speak to the peoples of the world, as He spoke to Amos "two years before the earthquake" saying, "The Lord will roar from Zion and utter His voice from Jerusalem." Surely today the nations of the world need a prophet of God, such as Amos, Hosea, Micah, Jeremiah, Isaiah were in Hebrew history, to lead the nations of the world out of their present darkness. Is that prophet a Gandhi, a Roosevelt, a Thomas Mann, an Anthony Eden or a Chiang Kai-shek? Thomas Mann electrified a large audience in Madison Square Garden, New York, by declaring, "Hitler must fall! That alone can preserve the peace!" When the dictators fall, as we believe they must, will the collapse come from within, that is, by revolution, or will the collapse be due to pressure from without, that is, by military defeat in war? Or will the collapse come, as it did in the last world war, by both military defeat in the field and revolution at home? These fears are haunting the leaders today of Germany, Italy and Japan.

Growing Tension in Europe and Asia

Tension in Europe is being heightened not only by the international chess game being played in Spain, but by the strident claims of Mussolini in the Mediterranean. At present Mussolini through his official news agency has announced Italy's minimum claims against France:

(a) Transfer to Italy of the Djibouti-Addis Ababa Railway.

(b) Establishment of a free port at Djibouti.

(c) New status for Italian residents in Tunis.

(d) A pledge not to fortify Corsica or to establish military aerodromes there.

Italy also demands that she shall have a share in the management of the Suez canal as well as the return of Nice to Italy. These demands are followed by threats in the following words: "If Italy's natural aspirations are not satisfied by negotiation, they will be settled by arms. If these problems are not solved, France then passes into the category of our most bitter enemies."

Inasmuch as the French seem not at all disposed to yield one inch of French territory to Italy, the French-Italian relationships continue to be critical and cloud the whole atmosphere of Europe. These demands against France may be pure Fascist strategy, i.e. to keep France so engaged in Europe that she has no striking power against Japanese imperialistic ambitions in Asa. The whole affair is a chess game which the nations are playing for high stakes. After the Japanese capture of one of these key-chess men in Hainan, Hong Kong and Singapore are now in danger of attack. If the Japanese establish a military air-base and a naval base in Hainan, this island will become a strategic centre for attack against Indo-China, the Philippines and Malaya. Even the Dutch are beginning to be worried about Borneo, and are co-operating in plans for defence with the British.

(*Continued to bottom of page* 18)

THE CHURCH IN ARABIA

By Paul W. Harrison, M.D.

(An Address delivered at Madras Missionary Conference)

Some years ago we were travelling through the deserts of Arabia and as evening came on, the caravan halted to cook supper. It was rice that night. While it was boiling actively in an enormous kettle someone caught a field-mouse. He was tossed just as he was into the boiling rice. So when the time came to eat we sat around a pile of rice two feet high, and perched neatly on the peak of this delectable mountain, the centre of attention for a dozen hungry men, was this tiny black boiled mouse. This evening I am afraid that we are in much the same situation, and four hundred and sixty delegates sit with their eyes on a very small boiled mouse which is to be served first. The larger and more impressive courses will follow. (Dr. Harrison was the first of 3 speakers—the others were Dr. Cheh of China and the Rev. Frank Whittaker of India.)

For Arabia is a small country, small in population at least. Three million men and women, more or less, are scattered over a million square miles of territory. The rainfall can hardly exceed an inch a year, and perhaps no area in the world is quite so poor as Arabia. The drought and the heat and the hunger have hardened the Arab into one of the great races of the world. Mohammed lived and died there, and he still holds the soul of the Arabs in the hollow of his hand.

Christ told us to 'Go into all the world and make disciples of all the nations.' It would be hard to discover a more difficult task than this one, the transformation of the Arabs into disciples of Christ. But a promise was given with that command. 'All power is given unto me in Heaven and on earth' and 'Lo I am with you all the days'. It is in that power that we go out to obey the command. Not with the tepid and futile feeling that men ought to become disciples, but the confident conviction that they will do so. Everything depends on this. If we succeed in making men disciples we suceed. If we fail here, we fail.

And in carrying out this difficult command, almost the most important equipment of all is a robust sense of failure which refuses to be satisfied with anything short of genuine discipleship. Human nature is weak and there are two directions in which we tend to slip out from under the pressure. The first is the wishful thought that if only we can provide a man with a a shirt having in it one hole instead of two, we will thereby save his soul. The doctors are the ones who yield here. We mend up the holes in a man's anatomical shirt, and fondly hope that in some way this will make him a better man. One year we operated on three hundred hernia patients in Bahrain, and with all these anatomical shirts mended, the city was not the least bit saved.

The final interview in which Christ told us to go and make disciples of all the nations was reported by Mark, and he remembered that Christ also said 'Go ye therefore and preach the Gospel, to the whole creation. We make men disciples by giving them the good news about Christ. What good news? Everything that is recorded of His earthly life is part of our message, and resurrection. All of His humanity and all of His death and resurrection. All of His humanity and all of His divinity, and in their indentification is our salvation.

That message we have carried to Arabia. We are celebrating our fiftieth anniversary this year. Once upon a time there was an Irishman and somebody asked him how he was getting along. 'Very badly', he said, 'Starvation is staring me in the face'. 'That', said his friend, 'must be very disagreeable for both of you.' For forty-five years that was our situation in Arabia. Our major indoor sport was staring our robust sense of failure in the face, and it was very disagreeable for all of us.

It is not true any longer. Five years ago, Dr. Dame took a trip down to the Pirate coast. There he preached the Gospel. He did not have much time for preaching, and I do not suppose that he preached it very well, but Abdur Razzak listened and walked right into the Kingdom of God as a result of what he heard. It was a gift of God to His workers in Arabia, and we thanked Him and took courage.

Forty-five years ago, Zaharah was born in Bahrian. She did not live a monotonous life, and after she married Mohammed, neither did he. She would quarrel with her husband more and more industriously until finally there was a major explosion, and then her husband having patiently endured many hard words and curses would lost his temper, too. After some years Mohammed took a second wife, Safeeah, and that made the situation still worse.

Zaharah came into contact with the missionaries. She wanted something better than this life of disgrace and fighting and tears, but her resentment was hot and her pride was like iron, and the Kingdom of God seemed very far away. But one day after a particularly disgraceful explosion she sat in tears in the path where she knew I would pass. Her pride was gone. Sahib,' she said 'I have done it again. What can I do?' I told her what to do, that Christ would cleanse her heart of the terrible temper if she would give it completely into His hands. I led her in prayer a word at a time. She hesitated at the prayer, 'And, God, I take Safeeah to be my sister', but after a little pause she said those words too, and Christ led her into His Eternal Kingdom. She is the strongest member of our Muscat group, and while she has not led an altogether monotonous life as a Christian, a very splendid Christian she certainly has been.

Mobarrek was a sceptic. His first wife was a little wild thing, and he at that time was not much otherwise, but they were utterly devoted to each other. Then the twin babies came. Out of the valley of the shadow they came alone. The mother remained behind. Mobarrek never got over that. He tried other matrimonial experiments, and a bad time was had by all. He became our best compounder, and

a very splendid personal friend. However, to the message of Christ he seemed utterly impervious. The more he hard of the Gospel the more devout a Moslem he became. One night there was guidance to share with him some of my own deep experiences. The death of his first wife had been desolating experince, and its scars were still on his soul. I had walked in that path too. It is not easy to share experiences of that sort, but it is in the deep recesses of our souls that Christ saves us, and in that hour of sharing Mobarrek put his hand in Christ's and has found in Him an absolute Master ever since. He leads the Muscat group with a love and a maturity that are superb.

And Noobie. Who is Noobie? He was a slave of the Bedouins for forty-five years. He has been a slave of Jesus Christ for three. Along the Mikron coast of Beloochistan tribal raids are common, and the women and children who are captured are brought over to Arabia and sold as slaves. Noobie was brought over as a baby, and his memory begins with the bitter experiences of a slave boy whose father and mother were gone and he a rebellious little boy who wanted to run away and find them. Noobie is proof, for those who need it that, the human spirit has strength that cannot be broken and a beauty that nothing can efface. through forty-five years he tried to escape, and blows and irons were common, but his spirit refused to break.

After many efforts which failed there came one which succeeded. At sundown while he was paying the penalty for a previous unsuccessful effort, and wearing the manacles which are their reward, a wandering camel came over to where he was standing. Mounting, irons and all, he raced savagely through the night until Muttreh and safety were only eight miles away. There he left the camel dying behind him, and half-crept, half-walked over the weary miles that remained. Providence was with him this time, for he met no Arab anxious to send him back into the Purgatory from which he was escaping, and at last he dragged himself through the gates into the delectable city. A friendly blacksmith removed his heavy jewellery and the British Consul gave him his freedom. When Mobarrek walked into the Kingdom of God Noobie followed him, and the two have been inseperable companions of the King ever since.

And so to-night the Chuch which is in Arabia salutes you, your brothers and partakers with you in the tribulation and kingdom and patience which are in Jesus.

(**World Happenings**—*Continued from page* 16)

Mr. Lindebarger, long a legal adviser to successive Chinese governments, who recently died in America, a few years ago predicted: "Japan doss not want the Philippines; she wants Malaya and its tin and rubber. This country is a glittering prize." A glance at the map shows that Hainan is only 200 miles from Hong Kong and not much farther away from Singapore than Penang. Even Singaporeans are getting use to "Black-outs" and "A.R.P." (air raid precaution) units.

A PRAYER FOR THE WORLD AND THE CHURCH

ALMIGHTY and most merciful God, who art in all and above all, we beseech Thee, hear the cry of Thy children from all ends of the earth, and as Thou hearest, have mercy lest we perish. As Thou hast been the strength of Thy children in every night of struggle, sustain now especially those who suffer the outrages of war or who live in the fear of it. Rebuke in us and in the hearts of all men the selfishness, pride and malice that curse the earth with conflict. Confirm and further every influence that promotes justice and peace.

We pray for Thy Church in every land, beset by hostile forces. Revive her trust in Thee that she may resist the world and be used by Thee to save the world. Help all who bear the name of Christ to realize the fellowship which we have in Him, that through common love and loyalty to Thee we may reach across the barriers of fear and bitterness that are setting men against each other. At this hour when divisions rend the world may the increasing unity of Thy Church bind it together with understanding and mutual trust.

Grant that the mind which was in Christ Jesus may be in Thy Church also, enabling her to see the way and confirming her trust in Thee that her courage may be sustained to stand boldly in the world in its time of need.

Amen

ALL COMMUNICATIONS AND PAYMENTS FOR "THE MALAYSIA MESSAGE" SHOULD BE ADDRESSED TO:

THE MALAYSIA MESSAGE
10 MOUNT SOPHIA
SINGAPORE, S.S.

AND NOT TO THE METHODIST BOOK ROOM

UNIFICATION OF WORK IN MALAYA

Following the visits to the Orient made in 1935 by Secretary Cartwright and by Mrs. C. C. Peale of the Woman's Foreign Missionary Society, proposals were presented by them to the Committee of Consultation of the Board of Foreign Missions and the Woman's Foreign Missionary Society looking toward an experiment in unified field administration. Because of the compactness of the area and because of the interest of Bishop Edwin F. Lee it was proposed that this experiment should be tried in the Singapore Area. The Committee of Consultation voted approval of the idea and it was presented in outline to the field.

Correspondence has been carried on and several meetings have been held to deal with this subject, some of these in Singapore and some in the United States. On July 8th, 1938, there was a joint session of the Field Finance Committee of the Board and the Field Reference Committee of the Society held in Singapore. A detailed memorandum was sent to the officers of the Board and Society and this memorandum was considered at the recent meeting of the Committee of Consultation at Sioux Falls on October 12 and 13, 1938. With slight revision it was approved by the Committee of Consultation for concurrent action by the field, the Board, and the Society. The revised memorandum was considered by the Committee on Policy and Programme, October 18, 19, 1938, which recommends it to the Board of adoption. The memorandum read as follows:

"Proposals for the Unification of the Work of the Board of Foreign Missions and the Woman's Foreign Missionary Society in Malaya and Sarawak.

Organization

"1. (a) It is agreed to set up a MISSION WORK COMMITTEE which will deal with all evangelistic and educational work in the Malaya Conference, Malaysia Chinese Conference and the Sarawak Mission. This Committee shall be composed of fifteen members chosen as follows:

"(A) Four Woman's Foreign Missionary Society representatives elected by the missionaries of the Society working in this field and assembled for this purpose.

"(B) Four Board of Foreign Missions representatives, elected by the Board missionaries working in this field and assembled for this purpose.

"(C) Three nationals, ministerial or lay, elected by the Malaya Conference.

"(D) Two nationals, ministerial or lay, elected by the Malaysia Chinese Conference.

"(E) One national to be appointed by the Resident Bishop. It is expected that three of the six nationals will be women.

"The Resident Bishop, who shall act as chairman, shall be an *ex officio* member. The Field Treasurer of the Woman's Foreign Missionary Society and the Field Treasurer of the Board of Foreign Missions shall be *ex officio* members and shall be included within the committee of eight missionaries. Nine persons shall constitute a quorum.

"(b) There shall be delegated to this committee responsibility and authority now held by the Field Finance Committee of the Board of Foreign Missions and the Field Reference Committee of the Woman's Foreign Missionary Society.

"(c) This MISSION WORK COMMITTEE is hereby recognized as the successor to 'The Methodist Episcopal Building and Location Board' (incorporated in the S.S. and F.M.S.).

"2. It is further agreed to set up a COMMITTEE ON MISSIONARY PERSONNEL. This committee shall be made up of nine persons, four persons, four of whom shall be men missionaries representing the Board of Foreign Missions and four women representing the Woman's Foreign Missionary Society, these to be elected by their respective groups. The resident bishop who is an *ex officio* member of this committee shall act as chairman. Six persons shall constitute a quorum.

Unified Programme

"3. This unified programme is endorsed by the present Field Finance Committee and Field Reference Committee in Malaya with the definite understanding that we look forward toward a unified programme of cooperation in the evangelical task of building an indigenous church.

"4. In smaller centers where it is impracticable to conduct both a boys' school and a girls' school it is agreed to carry on a unified programme of coeducational work.

"5. It is agreed that a careful study of the programme should be made from time to time and where institutional work seems to have served its purpose it shall be closed, and that the funds so released shall be diverted into the evangelistic work of the indigenous church wherever practicable.

"6. (a) The Board of Foreign Missions and the Woman's Foreign Missionary Society will cooperate in the selection of candidates.

"(b) All first appointments to the field be for a period of four years. The permanent appointment shall be made after the candidate has served one term on the field. The selection of such candidates for permanent missionary service on the field shall be based on the recommendation of the personnel committee on the field.

"7. (a) Any proposal for readjustment of property should be presented to the Board and the Society by the MISSION WORK COMMITTEE, with reasons and conditions, at the time of making requests for annual approprations, or at other times as the need may arise.

"(b) When the appropriations have been approved by the Board and Society, the general funds available for the field shall be administered by the respective Field Treasurers of the Board of Foreign Missions and the Woman's Foreign Missionary Society as approved and directed by the action of the MISSION WORK COMMITTEE."

—*Report of Corresponding Secretaries*, 1938

CORRESPONDENCE

The Editor

Malaysia Message

Dear Sir,

Through the kindness of an unknown friend I have just received a copy of the November number of the Malaysia Message. I hope your readers read with discrimination, otherwise the letter by Karl Kruetzer is likely to do much hram. I have been in intimate contact with German youth and with the German churches, both Catholic and Protestant, during the past four years and I protest, in the name of the Church, and the Methodist Church to which I belong, against such a misleading statement of the situation in Germany. It is incredible that anyone who knows the situation, as Pastor Kruetzer surely must, should write in such a strain. I have never met a Methodist pastor in Germany who in his heart of hearts has not revolted against the pagan philosophy that has been expounded by Nazi leaders. I pass over the persecution of those who have openly voiced their objections. A son of John Wesley has a right to ask what John Wesley meant when he said: "The whole word is my parish". He was no narrow nationalist and he loved humanity.

Yours faithfully,

H. R. HAMLEY,

52 Downage

Hendon, London, N.W. 4.

The Editor,

Malaysia Message

It is a happiness to receive from you the Malaysia Message.

While I have to confess that a number of magazines drop swiftly into my waste basket, I always read with interest and care the Message.

Yours sincerely,

William J. Hutchins,

President, Berea College,

Berea, Kentucky.

IN A THOUSAND TONGUES

The prayer of Charles Wesley—
"O for a thousand tongues to sing
My great Redeemer's praise"—
has now been fulfilled, though in a different sense than he meant. For the Scriptures, at least in some part, are now recorded in one thousand languages and dialects. The thousandth was the recent rendering of the Gospel of St. John into Sakata, one of the tongues of the Belgian Congo.

CONFESSIONAL CHURCH LEADERS

Thus far, 77 pastors and church officials of the German Confessional Church have been suspended from office by Nazi authority. There are 49 pastors who have been forbidden by the state to enter the parishes to which the church has assigned them. But most crippling of all are the national speech prohibitions, Redeverbote. Recent information states that 41 leaders of the Confessional Church are now forbidden to preach in public. Church leaders anticipate a bitter struggle this winter over the control of church finances. Of the 26 church districts in Germany, 22 already have state-appointed finance commissioners. The majority of these commissioners are men openly hostile to organized Christianity.

—Pageant.

METHODISTS KEEP OUT OF TROUBLE WITH NAZIS

Bishop John L. Nuelson, of Zurich, Switzerland, reports that the Methodist Episcopal Church organization in Germany and Austria have been cut loose from international ties and thus have kept out of trouble with the Nazi Government. Catholic and Lutheran Churches are state-sponsored churches, their ministers on the state payroll, so that Nazis look upon them as state employees, and their utterances are judged as loyal or disloyal.

On the other hand, Methodists support their own churches and preachers, as in America. Therefore, they have a degree of freedom in speech and organization.

—New York Times.

WHAT OF CHINA?
CHRISTIANITY HAS NOT FAILED

Who are bringing most credit to their country, and serving it most effectively in distant lands? asks the Central Christian Advocate. The answer is: "The missionaries." The Advocate amplifies this answer:—

The missionaries have been lifesavers; they have restrained Japanese raiders and rapers; they have given first aid and hospital service to Chinese and Japanese alike. The population turns by thousands to the missionaries. They stay, though local government has collapsed and local officials have fled.

Nor are they immune from danger. Mission properties have been wrecked. Nine Roman Catholic priests were butchered—that's the exact word for it—at Chengtingfu, Hopei Province, when the Japanese came in. Mission stations have been looted.

The Japanese have been restrained by the presence of missionaries, whom they didn't dare to kill, and who would be witnesses of whatever outrages the invaders might commit or allow. Outside mission areas, the fate of Chinese women has been a thing that cries to heaven for vengeance, but very few Japanese soldiers have dared invade mission premises.

The mission hospitals have been swamped and swamped again by the tides of wounded. In peace time they were the best hospitals in China, and their war work has been a miracle of devotion, desperate toil, and personal as well as surgical daring.

SCHOOLBOYS GO ON CYCLING EXCURSION

Ipoh, Feb. 14

About sixty pupils of the A.C.S. Kampar. led by Mr. Wong Hean Kim, the Sport Secretary and accompanied by Messrs. Tan Hong Kim, Chong Wan Fook and Tai Swee Choon went on a cycling excursion on Saturday.

The party left Kampar at about 8 a.m. and the boys attracted the attention of people all along the way.

On reaching Malim Nawar the party wended their way to the Perak Hydro Electric power station where, through the courtesy of the Resident Egineer, they were received by two members of the staff.

Mechanical Devices Explained

The party was divided into two groups and taken round the whole building. All the fittings and the functions of the various mechanical devices were explained in detail and a very interesting and instructive hour was spent there.

After leaving the building the party cycled on to Tanjong Tuallang. Through the kindness of the management of the Anglo-Oriental Tin Ltd. the ferry across the river was placed free at the service of the party. Thanks to this, the party were able to cross and recross the river quickly and economically

Having spent some time in riding around the village and taken some much-needed rest the return trip was begun.

Kampar was reached at about 2.30 p.m. and the tired but happy company then dispersed:— Malaya Tribune.

OUR BOYS & GIRLS

By Dorothy Moreton.

PUSSY

I am a cat, and I live with a lady and gentleman and two little boys. Once upon a time I was a kitten. Everybody said I was a dear, fluffy little thing. People used to take me up in their arms and stroke and pet me. When I was very little I used to wear a bell tied round my neck. It was fastened to a blue ribbon, which was tied in a bow on the top of my little neck just between my ears. Whenever I moved the bell gave a tinkle; it was such a pretty little sound. At first I did not like having the bell round my neck; it used to fidget me, and I tried to get it off, but I soon got used to it. My mother would say to me: "Bear it patiently, my dear. Very soon you will hardly notice that you have it on at all, and it pleases the twins."

I must explain to you that the twins were the two little boys I lived with. Their names were Roger and Martin. They were both six years old. Perhaps you think it strange that they should both be six, but they were. They were always dressed exactly alike, and their faces were so much alike that I couldn't tell which was which by looking at them; but I knew directly they nursed me, because Roger stroked me so nicely—he knew which way my fur was meant to lie. You would think any little boys or girls would know that; but some of them are so thoughtless; they stroke fur anyhow. Martin was one of the thoughtless ones. He would take me up and stroke me from my tail to my head, and oh, I did so dislike it! His hands weren't half as gentle, as Roger's. He never seemed to think that a kitten has feelings!

I heard the twins' mother say to them one day: "Now, you two between you must see that Kitty always has some milk for breakfast. You had better take it in turns to see to it."

I was pleased to hear her say that, for I like milk. The next morning Roger came into the breakfast-room first. The parlour-maid was just bringing in some toast, so he asked her to give him the milk-jug. She handed it to him, and he poured out a little into a saucer, and put it down on the floor. I was watching him. He was a very careful little boy and he did not spill any. I ran up to him, and thanked him, at least I was going to thank him, but I was in such a hurry to drink the milk that I quite forgot my manners. Do you know how pussies say 'Thank you'? They do it by purring. I purred after I had lapped up all the milk with my little red tongue. Then I washed my face. I didn't have any soap or towel. I licked my paw, and then rubbed my face with my wet paw. That is how I wash my face, and a very good way I think it is. I daresay it woudn't do for boys and girls. After I curled myself up on the hearthrug and went to sleep.

When breakfast was done, Martin tickled my nose with a pencil and woke me up. I was generally ready for a game. What I liked best of all was a cotton reel, or a bit of crumpled paper rolled up like a ball. The twins used to throw the cotton reel away, and oh, how I scampered after it! We had great fun with cotton reels in my young days.

One morning, when it was Martin's turn to give me my milk, he forgot all about it. There was that greedy boy sitting down to his own porridge and milk with never a thought of me! However, I soon reminded him. I couldn't remember whose turn it was to fill my saucer, but I knew well enough that I had been forgotten. I ran round the table mewing—that was my way of reminding them; and then I heard Martin saying:

"Oh, dear, what a bother you are, Kitty, always wanting milk!" But Martin's father, who was a kind man, said:

"Of course poor Kitty wants her milk. You wouldn't like to go without yours, would you? Suppose when you asked for your porridge I said, 'Oh, dear, what a bother you are, Martin,' how would you like it?"

"I don't suppose I should like it at all," said Martin.

He then jumped up from the table and gave me my milk.

I must tell you one thing that happened which hurt and frightened me very much. It was when I had become quite a big cat. I was out one day, having a quiet walk on the road just outside the garden wall. I am afraid I must confess that I had been looking for birds on the top of the wall just a moment before. Well, as I said, I was walking along the road, when some boys saw me, and one said to another:

"Let's have some fun with this cat."

"Yes. Let's tie this old can to its leg."

Then one held me tight, and the other tied a horrid old can to my leg. Oh, how I hated it! The string really hurt my leg. The boys laughed and thought it great fun, but it was no fun to me. I managed to get away from them, but I had to drag the can along with me. I found my way into our house, and when the boys saw where I went they ran away. When I got into the hall the twins saw me.

"Why, Pussy, who has done that? Oh, Nurse, do come and see to Pussy!"

I was mewing, and asking as plainly as I could to have the string cut. Nurse got a pair of scissors, and soon cut the can from me. Then Roger said: "I know that whoever did that was a horrid boy or girl." I quite agreed with him. I knew two dear little masters would never have done a mean, cruel thing like that. They were little gentlemen, and I have heard their father say that no gentleman ever does a cruel thing.

From "Everyday Stories
To Tell to Children."
By Mrs. H. C. Cradock.

TALKS TO BOYS

By Harold Robbins

COINS OF THE REALM

There is something that all of us use, whether we are young or old, rich or poor, and whatever nationality we are—and it's money! If we refused to use money we should not be able to obtain food, clothing or places to live, unless we chose to live like savages in the jungle—and I don't think many of us would want to do that!

But there is one thing we must know about the money before we use it—whether it is *good* money! In every country there is a lot of bad money to be found which looks very much like the real thing but is actually worthless. In countries which have kings, like the parts of the British Empire, there are two things which show whether a coin is a good one or not—first, that is made of good metal, and second, that it has a clear image of the king on it. If it has both of these it can be called a 'coin of the realm'.

When Jesus was on earth, He talked a lot about the Kingdom or Realm of God, and showed us by many different stories and actions what that Realm is like. And we can think of ourselves as coins of that country. Are we good coins or bad ones? If we are good ones we shall first of all be made of good metal—or rather of good metals, for coins are a mixture of more than one metal. The reason for this is that they must be strong and lasting, and not easily damaged. The life of a coin is a hard one. It is thrown about on counters of shops and banks, it is pushed into automatic machines where it has to meet sharp edges and all kinds of machinery, and it spends most of its life crushed uncomfortably up in pockets or purses with a lot of other money, just as hard as itself! So if it was made of soft metal it would very soon wear away and become thin, and then the image of the king would wear off and no one could tell to what country it belonged, or even whether it was a coin at all.

So the coin makers at the Royal Mint in London where the coins of England, and the coins of some other countries too, are made, make certain that the metals are pure and good and then carefully blend them together. Of course as you know metals are full of dirt and impurities when they are dug up out of the ground and they have to be put through all sorts of treatments and furnaces before they are ready to be used for anything—and the coinmakers are very particular to have only the very finest and purest metals. So if we are to be good coins of the Realm of God, we must first of all have our metals purified. How is that done? It is done by getting rid of all the impurities—the wrong things. God is the only one who can help us do this, and if we ask Him, we can be sure He will help us. It may be a difficult thing for us to do, just as it is hard for the metal to go through the fire and be pounded and beaten to make it pure. It is always hard to lose the little things in life we would like to keep, but which make us impure metals. But if we let God take them away, we shall be a mixture of good metals, strong and ready to be used.

But first we must have the stamp of the King's head placed upon us. This is a fine illustration for us of the truth that we must show a likeness to our King if we are to be true coins of His realm. However fine a man or boy's character (or metal) is, he is of no use in the Kingdom of God unless he owns that he is the property of the King. But if we have a character made good and pure by God and if we are proud to belong to His Kingdom, we can be sure that, wherever we go, we shall be as useful to the people we meet as the coins they have in their pocket. In fact we may be more useful than their money!

Once Peter and John were going into the temple when they saw a lame man lying at the gate, asking for coins. Peter said to him, "silver and gold have I none, but I have something else I will give you." That "something else" was healing, and we can help to make people happy in hundreds of ways as we go through life, even if we can't give them money. That's what it means to be 'coin of the realm' in the Kingdom of God.

It's a very sad thing but there are people who pretend to be true coins, but all the time they are counterfeits—imitations, frauds and worthless. Little boys in England like to put silver paper over farthings, which are copper coins, and pretend they are silver sixpences, as the two coins are about the same size. That is only a game, but don't you think it is a dreadful thing for people to spend their lives pretending they are good coins when all the time underneath they are made of base metal? Jesus called such people 'hypocrites,' and that means a man who is cheating other people just as much as if he gave them a bad coin. I'm sure *we* all want our lives to be real, honest, useful, coin.

And that word "useful" reminds me of one more thing—that coins are sometimes hoarded by people, or kept in museums, so that they are no use except to be looked at. The real usefulness of a coin is in its moving about among the people and helping them in their daily lives. The hymn tells us to "spend and be spent" in doing the Master's will. That is a good motto for the coin of God's realm, for the true Christian who wants to serve the Kingdom of God must not keep himself apart, as the old hermits did, but move about among other people helping all as he passes on his way.

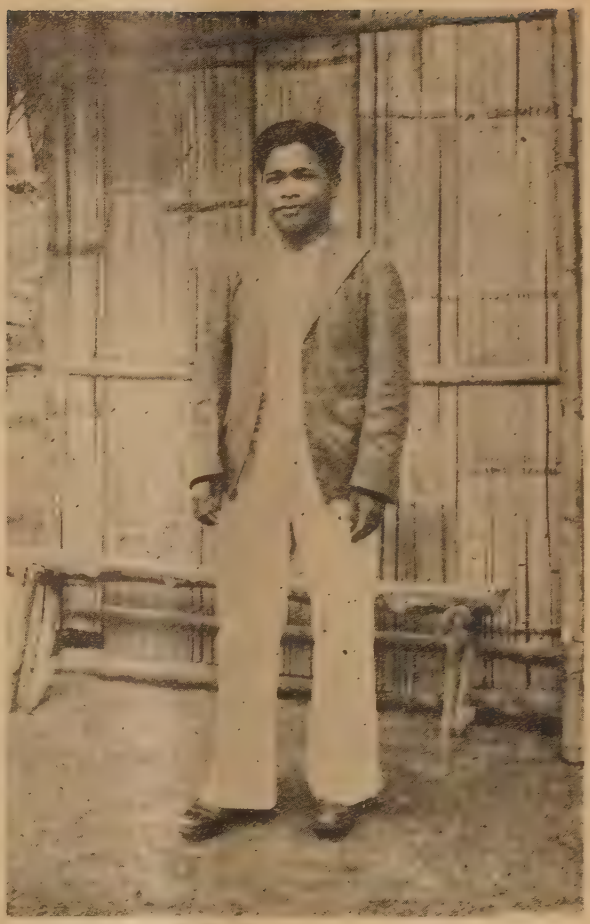
The wealth of the Kingdom of God lies in its true coins, and each of us can be one of them.

Harold Robbins

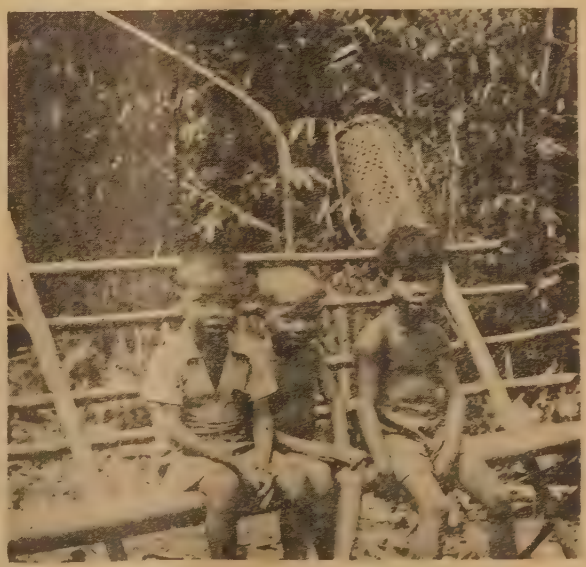
Mr. & Mrs. Sianturi with Sakais of Batang Padang District

River transport by raft on Jelai River

Sakai group pounding rice in Telom Valley, Pahang



Mr. Kariman Sinoeroet, new worker of Home Missionary Society.



These children are happy because of the work of the Home Missionary Society

INTERNATIONAL SUNDAY SCHOOL LESSONS

MR. C. B. PAUL, *Editor*

(We are making an effort to give five lessons for each issue, so that the lesson materials may be in the hands of the teachers well ahead of time. As the basis of all religious instruction in the local schools is the Bible, it is desired that the teacher should make the children well acquainted with the Scripture before launching into the theme.)

LESSON X—MARCH 5th
PETER PREACHES TO GENTILES
(Malaya—A Cosmopolitan Land)

Golden Text: Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—*Isaiah* 45.22

Lesson Acts 10. 1-48

Devotional Reading Psalm 98. 1-9.

INTRODUCTION: The cosmopolitan character of the land we live in is generally known to the students. Mr. Fred B. Smith, an American who was sent round the world on a mission of peace soon after the Great War of 1914, wrote thus in a book, giving the impressions of his travel, that if one had thought of building the Tower of Babel, Raffles Square in Singapore would prove to be an ideal site; for it is there one hears the "Babel of Tongues".

The racial harmony that exists in Malaya under the guidance of the British should be an ideal lesson to the rest of the world. Malays, Chinese, Indians, British, Americans, Arabs, Germans, French, Italians, and in fact representatives of every race in the world are blended into a cosmopolitan community—a Rotary on a large scale.

GALILEE OF THE GENTILES: We read in St. Matthew that Jesus after his baptism and temptation in the wilderness moved from his native city to the more populous city Capernaeum in Galilee, a province largely settled by Jews, Arabs, Greeks, Phoenicians and Romans. Jesus' choice of a land of such a cosmopolitan character is noteworthy.

PETER'S VISION; It is remarkable how God revealed to St. Peter his task of being a preacher to the Gentiles, and how this great truth dawned upon his mind that "God is no respector of persons." Racial discrimination is gradually ceasing, for in this world of competition it is hard to maintain racial superiority under the changing economic conditions.

A SHRINKING WORLD WITH A WIDENING HORIZON: The rapid means of communication established by air-routes is causing the world to shrink to smaller dimensions bringing humanity within reach of each other, but this has led men to have wider visions of usefulness based on inter-racial relationships.

A LOCAL ILLUSTRATION ON RACIAL HARMONY. In one of the local schools a group of students, very largely composed of Chinese, had to elect a House Captain to represent them in the athletic committee of that particular school. It was surprising to note the splendid "Esprit de Corps" of the students when they unanimously elected a Japanese student to represent them in spite of the high tension of feeling between the two races at the present time. Truly the hope of the world lies in the hands of the Youth.

LESSON XI—MARCH 12
PETER DELIVERED FROM PRISON
(The Power of United Prayer.)

Golden Text: Prayer was made earnestly of the church unto God for him.—*Acts* 12.5.

Lesson Acts 12. 5-17

Devotional Reading Psalm 34. 1-8

INTRODUCTION. What is prayer? At all ages under changing conditions of life there has been a longing after the Divine. It has been the quest of man to bring the spiritual forces into his every-day experiences, and the only way he can attain it is through prayer. "When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought in prayer perfects communion between my soul and God."

THE STORY OF PERSECUTION. "The whole history of religion has been shot through with a story of persecution. And the tragic fact has been that it was not always irreligion that persecuted religion; oftener than not it was one religion that persecuted another". But the fact remains that had it not been for persecution both from within and without, the Church would not have had a normal growth, for the unrighteous elements must be purged from it.

A MODERN PETER IN PRISON. "Herr Hitler, having visited several pastors of the German Evangelical Church with pains and penalties, flung into prison Dr. Niemoller, an intrepid leader of the Confessional Movement. Dr. Niemoller has in the past days given such convincing proof of his love for his country and his loyalty to his government that the pretext of political offence is too flimsy to decieve any but those who wish to be deceived. The modern Peter lies in prison. But once again prayer is made by the Church for him". Read February editorial Malaysia Message.

A PRAYER WORLD. The world went through a crisis last year, and the Munich agreement brought peace and happiness to millions of people in the world. One could just imagine the intense earnestness of the people as they flocked to churches and cathedrals to make their wills and desires known to the eternal God to save the world from the catastrophy of another war on an unprecedented scale. By the power of prayer we can remove mountains of obstacles.

A PRAYER LIST. It would be a good plan in churches to have a list on whose behalf supplication could be made by the church as a whole. In the Anglican Church such a list is published asking for the prayers of the congregation. Will not the good God hear the prayers of His elect who cry unto Him day and night!

HOME READING. The children should be recommended to read the life of Hudson Taylor.

LESSON XII—MARCH 19
PETER EXHORTS TO CHRISTIAN LIVING

Golden Text: Like as he who called you is holy, be ye yourselves also holy in all manner of living.—*I Peter* 1.15

Lesson I Peter 3 8-18

Devotional Reading II Peter 1 1-9

PRACTICAL CHRISTIANITY. The letters of the early Christian apostles abound in many helpful hints in living coming from their own practical experience. "If our life illustrated all those traits of character and qualities of spirit which Peter mentions in the eighth and ninth verses, should we not be highly commending to the world the religion that we profess? What could be more beautiful than a Christian character modeled after the pattern that Peter draws? No doubt you have seen goodness which did not seem to you very attractive, but it was not the kind of goodness here described. There is something about the true Christian life which is winning, something which people looking on from the outside cannot but say, 'That kind of religion is very much worth while ! ! '.

A PASSION FOR GOODNESS. Dr. Moffatt has an interesting translation of verse 12. 'Yet who will wrong you if you have a passion for goodness'. To think of goodness as a passion, not as an incidental or accidental kind of thing, but as something to which the whole life is devoted, gives to it the rightful pre-eminence. Peter conceives that in a

world such as ours one may have to suffer for goodness. And so Paul enumerating all the ills that might happen to a good man, breaks out with 'Yet in all things we are more than conquerors."

"It is true that goodness does seem at time to be very sure of itself and inclined to dogmatism. The aggressively pious person, extremely critical of others, the cock-sure disputer of mooted questions were not attractive types of Christians, Peter had discovered, and he was moved to warn his readers that such would not win followers for his Master, the meek and lowly Jesus."

NOT RENDERING REVILING FOR REVILING. "In the early sixties, Goldwin Smith found himself again and again the mark of the bitterest critcism from Disraeli. Later Goldwin Smith, resigning his professorship at Oxford, came to Canada. At that time Disraeli's novel, Lothair, appeared, in which he attacked Smith (of course without using his name) as a social parasite. It stung Smith to the depths of his soul, but as he had not been mentioned by name there was nothing he could do but sit down and write this note personally to Disraeli: 'You well know that if you had ventured openly to accuse me of any social baseness, you would have had to answer for your words; but when sheltering yourself under the literary form of a work of fiction, you seek to traduce with impunity the social character of a political opponment, your expressions can touch no man's honour—they are the stingless insults of a crowd. 'And yet at that very moment Goldwyn Smith had in his possession letters of Disraeli with which he could have crushed him. All that Smith needed to do was to publish Disraeli's own letter to Peel, and it would have ruined Disraeli's career. But to Goldwyn Smith that was not a noble thing to do."

STERLING IN CHARACTER. "Some seven hundred years ago there was in Northern Germany a firm of merchants by the name of Easterling so upright in all their dealings that the gold and silver which they circulated became the standard for the correct quality and content of metal. Easterling became abbreviated to Sterling, and from that day to this all silver having a content of at least. 925 fine silver is marked 'Sterling". What sterling is to silver, the name Christian should be to character. Pure silver must compare with silver of the firm of Sterling: true chacter must correspond to the character of Christ, who has given his name to his followers. The Apostle Peter would have all followers of Christ ninety-two per cent like Christ."

LESSON XIII—MARCH 26th

Peter Interprets Christ's Suffering and Death

Golden Text: *Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.—I Peter* 3.18

Lesson I Peter 1.17-23;2.20-25

Devotional Reading—II Cor. 5.14-21.

INTRODUCTION. Dr. Moffatt's translation is recommended to be read in class to give a clearer conception of the lesson.

The class may be familiar with animal sacrifices in the local temples, and the teacher may elucidate from the class the purpose of such sacrifices. The idea of "atonement" can be here introduced to the class. It is clearly pointed out that Christ's suffering and death were the inevitable consequences in the record of a life spent in the service of humanity, but the main purpose of Christ's life was to reveal God to men. "If I be lifted up", said Jesus? "I shall draw all men unto me." But he did not seek that short cut to the redemption of man without setting before them a pattern for good and honest living.

MUST WE UNDERSTAND THE ATONEMENT? Under this caption Dr. Tarbell presents two-fold views. To a certain extent the pupils should be made to realise the incomprehensible love of Christ that he gave his life as a ransom for many, but an intellectual understanding of "atonement" does not by any means bring salvation within the reach of man; it is obedience to God's will.

WE UTILIZE THE INCOMPREHENSIBLE. "Every ship that sails the seas has to depend on the compass to guide it on its way. Yet not one of the thirty thousand travellers that sailed for Europe on a single day last week, not a captain on one of those twenty-six liners, not a scientist in any laboratory on earth knows why that little needle is so splendidly faithful in pointing to the north. Whenever we sail the seven seas we utilize the incomprehensible."

"I wonder why it is that in the realms called spiritual we do not do it more. We lose much of what is divinely given, when we refuse to utilize what we cannot explain. Our age is peculiarly that way. We call this a scientific age, but how unscientific we are in handling our spiritual manna! Of all the adventurers the world has known, the scientist excels. He is for ever utilizing what he does not understand, and making practical applications of what he cannot explain. But we do not do that when we come to the affairs of the soul."

WHAT SALVATION MEANS. "There are a great many people who have the idea that salvation is a relief from a penalty here or hereafter. The suffering of our Lord Jesus Christ is a suffering, not for the sake of letting men off from punishment, but for the sake of purifying men. Salvation is not a crown on the head, nor a palm in the hand, nor gold in the streets to walk on, nor pearly gates to go through, nor a privilege of sitting and singing and paying nothing, nor any such thing."

"The great good news of the Bible is this: men are saved from the burdens of their present life; they are saved from the darkness of their scepticism, from the bondage of their superstition, from the cruelty and the inhumanity of their selfish natures, from the weakness of a will that cannot hold them firm and strong in the midst of temptation; from sin here and now."

CHRIST IS OUR EXAMPLE. Our Lord had been true to his perfect humanity from the very begining so as to make it easier for all to follow. He was hungry; he was thirsty; he was in peril of being drowned; he was exposed to the insults of the people while he was on the cross; but in encountering all these obstacles he had set us a perfect example, if we would only follow his foot-steps without diviation either to the left or right.

SECOND QUARTER

Life and Letters of St. Paul

LESSON I—APRIL 2

Saul Becomes a New Man

Golden Text: *If any man is in Christ, he is a new creature: the old things are passed away; behold they are become new.*

II Cor. 5.17

Lesson Acts 9.1-30

Devotional Reading 8.1-11

INTRODUCTION. The conversion of Saul was one of the turning points in the history of the world—a greater event than the conquests of Alexander, Caesar or Napoleon. He brought into the Christian Faith the mighty force of his intellect which found true scope and expression in Greek culture. The superscription on the cross in three languages, Hebrew, Roman, and Greek was indicative of the merging of three civilizations into one great dynamic force in the spread of Christian Faith.

TWO PARALLEL CONVERSIONS. It would be good to know of the conversions of other great saints like Socrates and Sri Ramakrishna to fully understand the conversion of St. Paul.

"Like every Greek citizen, Socrates had served as a soldier, had marched cheerfully and fought heroically accoutred in helmet, curiass, and greaves, armed with sword, battle-axe, javelin, and shield—a man of conspicious strength. One day this soldier of notable physical powers found his feet rooted to the ground in the camp

of the Greek army. Thus pinned to the earth he remained for twenty-four hours in a trance, the body suddenly reduced to impotence, the spirit caught up into regions whither no eye could follow it. From this long swoon of the senses, the soul of Socrates emerged with a knowledge which transformed his life and transformed the life of the human race."

"Regarding this vision let us hear from the lips of Sri Ramakrishna: 'One day I was torn with intolerable anguish. My heart seemed to be wrung like a wet towel. I was racked with pain. A terrible frenzy seized me at that thought that I might never be granted the blessing of this divine vision. I thought if that was so then enough of this life. A sword was hanging in the sanctuary of Kali. My eyes fell upon it, and an idea flashed through my brain: The sword! It will help me to end it. I rushed upon it and seized it like a man...and lo! the whole scene—doors, windows the temple itself vanished. It seemed as if nothing existed any more. Instead I saw an ocean of Spirit, boundless, dazzling. In whatever direction I turned, great luminous waves were rising. They bore down upon me with a loud roar, as if to swallow me up. In an instant they were upon me. They broke over me, they engulfed me. I was suffocated. I lost consciousness and I fell. How I passed that day and the next I know not. Round me rolled an ocean of ineffable joy. And in the depths of my being I was conscious of the presence of the Divine Mother-Kali.' "

St. Paul's conversion is similar to these in many respects, but with a deeper conviction of obedience to the voice on the road to Damascus. "Saul became Paul, the slave of Jesus Christ. From a bitter, fanatical raging, misguided man bent on murdering the followers of Christ, he became a Christ inspired-man, led by love for his Master to the sacrificial devotion of his life to his Master's cause."

DO MEN NEED ST. PAUL EXPERIENCE? This is a question that may puzzle many. What of men and women born of Christian parents who may look for such experiences and may long that such experience might be theirs. In our Christian experience we are also at times on the road to Damascus. When man's conscience responds to the will of God, he becomes a mighty potent factor in the life of a nation. It is only those whose hearts are attuned to God who will hear the calls as St. Paul did.

MR. MIDDLETON MURRAY TELLS US WHERE TO BEGIN

"Thousands, perhaps millions, of scattered folk are beginning to feel to-day that the only thing which can save the world is Love. If the distinction between Good and Evil is not to perish from the world, if humanity is not 'to prey upon itself like monsters of the deep', the world must be redeemed by Love. It is absolutely demonstrable: and in the chapters on Rousseau and Marx it is demonstrated. The world must be redeemed by Love. It is terribly, fatally, easy to say. But what does it mean? Where shall Love begin? Where shall we begin?

I have no doubt where we must begin: with ourselves. We must begin to trying to love, and by recognizing our inevitable failure to love."

Epilogue "Heaven and Earth"

by J. Middleton Murray.

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OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

Will each one whose contribution appears below write to The Editor, to indicate whether you wish a year's subscription to the Malaysia Message or a book? No further notice will be given.

HAINAN ISLAND

Hainan Island, which is vitally bound up with British and French interests in the Far East, has assumed a far greater role than that of being China's biggest insular possession. Situated off the south China coast, the island is about 250 miles from Hongkong; 225 miles from Annam and 100 miles south-west of Canton. The island has an area of 32,400 square miles. The northern section consists mainly of fertile plains, while the southern part is crowded with huge mountains of which the highest is Wo-Tse mountain, over 6,000 feet above sea level.

The recorded history of this island dates back to about 110 B.C. when a famous general of Emperor Woo of the Han dynasty was sent with his army to the southern part of China, with the mission of subjugating the natives of Kwangtung Province and Hainan Island. Ever since the whole island has been the possession of China. Down to the dynasties of Tang and Sung, the island was often treated as a place for banished officers, among whom were a few famous scholars, such as Lee Tir-yee and Sun Tung-po of the Tang and Sung dynasties respectively.

The capital of Hainan Island is Kiungchow which is about half a mile southwest of Hoikow Harbour in the north. The island has a population of 3,000,000 people. The inhabitants are composed of the native mountaineers and Chinese colonizers. It is recorded that after the fall of the Ming dynasty, some of the Ming's faithful citizens who refused to be the subjects of the Manchus, crossed the Hainan Straits and found refuge in the Island. Several decades ago, Kuingchow was the chief commercial centre, but at present it remains only as the centre of administration. In recent days many modern buildings and fashionable market places have been erected within the city.

A great number of the inhabitants are fishermen. The coastline of Hainan measures about one thousand two hundred miles, and constitutes one of the largest fishing areas in China. The majority of the inhabitants are farmers, while those living in the cities are engaged in industry and trade. There are more than twenty forests in Hainan, each having an area of a few square miles. At present only a fifth portion of the island is cultivated and the rest is still undeveloped. All kinds of tropical produces are cultivated. The island is also rich in mineral resources such as salt, tin, iron, gold, silver, lead, aluminium and sulphur.

Y. W. FONG,
Std. VII-B.
A.C.S., Penang.

BRASTAGI

Brastagi, in the land of the Bataks, is situated on a plateau of the East Coast of Sumatra—one of the islands of the Dutch East Indies. It is about 4,800 feet above sea level. its distance from Medan, the capital of the island, is about sixty-five kilometres. Formerly it took one several days to reach Brastagi. But in 1915 a road was constructed, and today a motor journey takes only about three hours. The road is very zigzag, and people who are not accustomed to it get upset travelling on it in a motor car.

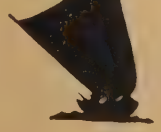
There are two volcanoes in Brastagi, namely, Sibajak and Sinabung. There are also two famous lakes. One of them is called Lake Kewar under the foot of Sinabung. The other is Lake Toba, where Parapat, another beautiful health resort is situated. Lake Toba is situated to the southeast of Keban Djahe, a town further up than Brastagi. In Keban Djahe there is a famous sanitorium for tuberculosis.

The climate of Brastagi is cool, and people who want a holiday go there. It is a very enjoyable place for there is a swimming pool. Holiday makers may also enjoy mountaineering, pony riding, horse racing, golf playing and fishing. There is a museum and waterfall nearby. This museum is five kilometres from Brastagi, and contains sculptures of the Batak people, and some old swords and knives.

On market days, the Bataks bring forth their best clothes, krises, vegetables, fruits and beautiful flowers to sell. The fruits are oranges, strawberries, and marquiza, and are very cheap. The flowers are much more beautiful and bigger than those grown in the garden of the governor's house on the Padang Hill.

The clear morning in Brastagi is a wonderful sight. When you climb or ride up the hill, called Gunong Darling, you can see Sibajak rising yonder into the midst of the clouds belching forth puffs of smoke. Over the other side, the red sun like a huge ball of fire is gradually rising. Below you, people are either playing golf, walking in couples and in groups, or riding ponies. The birds chirp merrily and fly round and round, as if they were cheerfully welcoming the dawn.

CHANG POL CHAI,
Junior B.
A.C.S., Penang.



MY VISIT TO THE PUNJAB

I reached Calcutta after a six-day voyage from Penang. I took a train from Calcutta and arrived at Delhi in twelve hours. I took another train from Delhi which brought my railway journey to an end. I was now four miles away from my native village, and since there was no better means of communication I took a horse cart which lazily moved along over the sand, and at the end of an hour I reached my village. I was feeling dreadfully cold although I wore warm clothes. At last, to my great relief, I reached my house, where I warmed myself before a fire.

My village is a large one, in fact one of the largest in the Punjab; but, like other villages it has narrow and winding streets hardly ten feet wide. Most of the houses are of mud, but bricks ones are fast replacing them. It has several ponds to which little boys drive buffaloes every morning for their daily bath.

My village is fortunate in having a school, though it is by no means comparable to any English school in Malaya. The children sit on the ground and do all their writing on slates. The hospital, a tiny one, is one of the village's lucky assets, as few villages in the Punjab have hospitals of their own. There is also an old, well-built pool, reputed to have been used by many of the Maharajahs of Punjab. But, sad to say, it has fallen into desrepair and is on the way to ruin. There are several banias (Brahmin shopkeepers) who keep shops. They also lend money, and according to their calculation a sum of 100 Rupees earns them an interest of 100 Rupees in ten years time.

Most of the land in the Punjab is cultivated, and no matter in what direction one faces one is sure to see green fields. Even the dry dusty plains are made to yield the utmost by means of proper irrigation. The chief winter crop is wheat; it is planted immediately after the farmer has gathered his crop of cotton. Cotton is picked in October and November, and as there are no machines there, the farmer and every available member of his family go out early in the morning to pick it. The noon-day meal is usually served in the fields. At sunset, tired and weary, the family returns home carrying along what it has picked during the day. At the end of the season, all the cotton is loaded into bullock-carts, which carry it to the nearest town, and there it is sold.

Immediately after the cotton season, wheat is sown. The wheat fields require to be flooded two or three times from the time the wheat is planted to the time it is harvested, and the rest is left to the monsoon. If it is fails the farmer suffers; if sufficient rain falls, the farmer spends the year in peace and plenty.

The fertility of the dry dusty plains of the Punjab is due to proper irrigation. The water is drawn from the five rivers of the Punjab and passes innumerable canals which divide and sub-divide into waterways till finally they are able to serve most of the fields. Irrigating the fields in winter sometimes causes inconvenience to the farmer, for I am sure he does not feel very glad when he finds that he has to go out and water his fields on a cold winter night. He has to step into the icy cold water with his bare legs, to divert the water into his plot of ground. It is a pitiful sight to see his legs swollen up the next morning when he returns home. But he does not mind this discomfort, the yield of his fields being return enough for all his labours and hard work.

The villager leads a simple life. He goes out in the morning to his fields, and according to the season he ploughs, plants, weeds, waters and harvests his crops. He returns home at sunset and after his evening meal goes to bed to rise up early the next morning. He gives his cattle a drink and sends them out to join the village herd. Then he takes his breakfast and is ready to start to his fields. His life is one of:

"Toiling—rejoicing—ssorrowing,
Onward through life he goes;
Each morning sees some task begun
Each evening sees it close."

NARANJAN SINGH,
Senior A.
A.C.S., Ipoh.

MY PET

Many boys and girls have pets. They keep dogs, cats, dolls, parrots, fish and many other things as pets. My pet is a cat.

One day when I went home from school I heard a voice crying, "Mew, mew,". I knew it came from our neighbour's house so I ran over to see what was the matter. Our neighbour, Mrs, John, had a mother cat, and this mother cat had many kittens. I saw a kitten which had fallen into a drain full of water. I thought it must belong to Mrs. John's cat. I quickly took it out of the water. My hands and dress became very wet and dirty, but I did not mind. I saw a piece of cloth near me and I wrapped it round the shivering kitten. Mrs. John saw me, and thanked me for saving her kitten.

Next morning was Easter Day and when I opened my eyes, I saw a beautiful basket and in it was the same kitten which I had saved. I had often passed Mrs. John's house and seen the kittens following their mother and I had often wished for a pet kitten. My wish was fulfilled.

POH LIAN SEOH
Std. IV-A
A. C. G. S., IPOH

MY HOBBY

The word "hobby" is got from "hobby-horse" which is a stick fitted with a wooden horse's head, which children ride for their amusement. So a hobby is a form of amusement to occupy our leisure time.

There are many kinds of hobbies. Collecting postage stamps is a common hobby in Singapore, not only with boys but with men too. Some make collections of wild flowers and ferns. Others take an interest in collecting postcards and coins. Such hobbies do not cost much, and are within the reach of all.

Now let me tell you of my interesting hobby. Such hobbies as those I mentioned above do not give me great pleasure and interest. My hobby is gardening. I spend an hour or more every week-end cultivating beautiful flowers, like roses and orchids. I also plant some cherry trees which when grown up will give shade on sunny days. Later on I may plant some fruit trees, like the rambutan and mangosteen. Then the place will become a beautiful garden. I will live my life happily among the flowers and the birds. The atmosphere will be perfumed with the smell of roses. I will make use of my time in my little garden, sitting under one of the trees, reading and at the same time hearing the humming of the bees and the song of birds.

Gardening as a hobby is sure to appeal to every one, because one cannot help feeling pleased and proud when the flowers begin to bloom and the fruit to ripen on the trees. That is why I like gardening.

TAN ELLY
Std. V. A
A.C.C.S., Singapore.

THE PANKOR ISLAND

The historic Pangkor Island, where the Dutch East India Company countries ago had a fort and trading post, and where the Treaty of Pangkor was signed in 1874, which led to British administration in the Peninsula, has become one of the most popular seaside resorts for the people of Perak. Pangkor was a part of the State of Perak in the 19th century, but was given over to the English in order that they may drive away the pirates, who infested the sea around Pangkor Island, and who had headquarters there.

The Pangkor Island is situated at the mouth of the Dinding River. At present there are a few fishing villages scattered along the coast. The chief industry of Pangkor is fish canning.

As one approaches Pangkor from Lumut, he passes a light-house perched on a bare rock. The coast facing the mainland is dotted with unsightly "bagans" or fishing stakes. As he approaches the coast, he sees

a small fishing village of wooden houses which are built in stilts half in and half out of the water.

We cannot help loving Pangkor with its combination of peaceful and beautiful scenery. The beautiful sand beach is one of the best in Malaya.

On the shore facing the charming beach are several bungalows and a Rest House. From the beach, over the sea, some small islands can be seen dotted on the horizon. These islands are called Pulau Sembilan, because they are nine in number. On the left of Pulau Sembilan there is a large green island, which was once a leper settlement, but it is no longer used for the purpose. In the sea beautiful jelly-fish can also be seen jumping about the surface of the sea. Native fishing boats and sampans can be seen sailing with the wind.

It is a beautiful sight to see the Chinese and Indian fishermen catching fish. They have a big draw net, which they let go into the sea about three hundred to four hundred yards from the shore. To the net are tied two long ropes, which are pulled to the shore. The fishermen then tug on the long wispy line of wet, weighted net. Their brown bodies, bare to the waist, shine like polished mahogany. The pulling is done to the rhythmical Indian songs which they sing.

At Pangkor Island there is an ancient Dutch fort in ruins. Interesting carvings including the crest of the Dutch East India Company, are engraved deeply into the stones..

At night one can see a beautiful sight. The surface of the sea in the moonlight, glistens as if a million tiny diamonds were being rained on it. On the sands hermit crabs crawl drunkenly trailing their brown-shaded shells on their backs. There are also many other kinds of sea animals on the sands. On the sea fishermen can be seen catching fish.

E. P. S. CALAIS
JUNIOR
A. C. S., TELOK ANSON

MY BEST FRIEND

As I am now fifteen years of age, I have a great many friends. There is one I like most. I became acquainted with him when I began to go to school. Since then he and I have been living together for eight years.

He is a man of a soft and sweet temper, but looks grave and solemn. He sometimes appears very old and sometimes very young and bright, but he is always clever, active, and alert. He is liked by all who know him.

He is a learned man. He knows everything and studies nearly all the languages spoken by mankind. Moreover, his memory is extremely remarkable. He remembers whatever has ever happened in the world. He is also a great teacher. He has taught millions and millions of young men. Therefore he has been known to everybody.

He is my teacher rather than my best friend. At first he taught me Chinese and later English.

He is a patient man. Stupid as I am, he is never tired of teaching me. He continues to teach me until I am perfectly familiar with my lessons. But there is one thing which readers may surprised to know. Though I have lived with him for a long time, I have never heard his voice. Whenever I ask him questions, he never answers them with his mouth, but shows me the answers on his face.

He is not only my best friend, but the best friend of many others. Therefore his name is widely known. I think readers will like to know what my best friend's name is. His name is: "B—O—O—K."

LIM TONG PENG
A. C. S., KAMPAR

LIVE TO SERVE

To serve the human race is, or should be, the only justification for our living in this world. The average uneducated man is not aware of this and this is understandable because he has a wrong conception of life. If we properly examine the lives of men, we will find that the various activities of men which seem apparently to be contributing to their advantage or to their gratification, are directly or indirectly services to others. For example, a business man may become exceedingly rich by the exercise of his profession, and it may seem that he is the only one who derives any advantage by his transactions. But it is evident that no one would be inclined to buy anything from him unless the material bought is of some service or value to the buyer. So the business man has performed this service of placing in the hands of the buyer something desirable. The greater the number of services he performs the richer he becomes. The prosperity of a business man therefore is an indication of the amount of his service to others.

The illustration given above is certainly based on mercenary considerations. But whatever the material advantages of being of service to others may carry with it, service is the essential fact or that makes life fascinating and real. Some men who do the most responsible types of work or service in the world obtain in material return a recompense which is barely a fraction of what their services are really worth. It is wholly impossible, for example, to estimate the work or service of such men as the British Residents of the Malaya States, or the Prime Minister of England. These men are still willing to carry their responsibilities at a great sacrifice of large material gains, which they can easily get if they took to some other work, simply because of the high conception of service that they have. Such men too live to serve, and in such services they find the highest happiness. The greatest inventions of science are the results of the work of men who have slaved hard and for long hours at the risk sometimes of their very lives, with little or no material returns to themselves. The discoverer of chloroform which has been of the greatest service to humanity, not only spent the greater part of his life on patient research, but he administered the first dose to himself before he could be sure that the anaesthetic was safe for general use. In the same way the present generation is working with diligence and sacrifice to increase the comfort and for the betterment of the future generation, so much so, that it may be said that life is maintained by service.

The service that has been rendered by great explorers like David Livingstone, affecting the lives of millions of savages who have been helped to live a higher and better life, cannot be estimated in dollars and cents. Such men expect no material remuneration; but to them, service to humanity is both a means and an end by itself. It is only when a person can realise the priceless value of service that he gets to despise material objects which are only the means of satisfying man's desires. A man like Rockefeller who had amassed the greatest amount of money that any one man has been able to acquire in the history of the world, soon discovered that money by itself gave no happiness either to him or to others. He therefore spent the rest of his life planning ways and means of disposing his money in the service of others. All the greatest philosophers of the world including Jesus Christ, Mohammed, Confucius and Buddha have stressed the fact that the worth of a life is judged not by the amount of material possessions that one happens to have, but by the amount of service he has rendered to his fellow-creatures in this world.

One can therefore be quite sure that of all the guiding principles of life, there is none that is more necessary for human advancement than this simple one "Live to Serve."

That which constitutes
The Supreme worth of life is
not wealth, nor ease, no fame, not
even happiness,

but
SERVICE.

They are not dead who live
In lives they leave behind;
In those whom they have blessed
They live a life again
And shall live through the years,

Eternal life, and grow
Each day more beautiful,
As time declares their good,
Forgets the rest, and proves Their
Immortality.

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COMMON DISEASE

I recall the vicar who told his bishop that he was unfortunate in his curate who had foot and mouth disease. The bishop looked incredulous. "But I assure you it is the truth," said the vicar, "for he simply can't preach, and won't visit!"

NOT LOOKING for ST. PETER

Dr. Peter (speaking to his patient, an old friend slowly regaining consciousness, who had driven his new car into a stone wall)—"Don't you know me? I'm Peter.....I'm Dr. Peter. Don't you know me? Why do you jump?"

Patient (giving him a stony stare) —"Oh, you gave me a fright. I thought you meant St. Peter."

HE KNEW HIS BOSS

Office Boy (nervously): "Please, sir, I think you're wanted on the phone."

Employer: "You think! What's makes you think so?"

Office Boy: "Well sir, the voice at the other end said, 'Hello, is that you, you old idiot!' "

Smith—"Is she economical?" Jones—"Sometimes. She used only thirty candles on her fortieth birthday cake."

Teacher—"Can any of you girls tell me what makes the Tower of Pisa lean?"

Fat Girl—"I don't know. If I did, I'd take some of it myself."

Tom—Gladys, on what grounds does your father object to me?

Gladys—On any grounds within a mile of the house.

Reasonable

Betty—How did you break your arm?

Billy—On account of skin trouble.

Betty—But how could skin trouble cause a broken arm?

Billy—It was a banana skin.

It Certainly Is

Teacher—What sort of word is the word "tailspin"?

Tommy—I'd say it was the word in flying.

Elsie—"You wouldn't marry a girl just for her money, would you?"

Percy—"Certainly not, but you don't think I'd be brute enough to let her become an old maid just because she had money."

The clergyman was walking through the village when he met one of his parishioners. "How's your cold, Donald?" he asked.

"Verra obstinate," replied the parishioner.

"And how's your wife?"

"About the same."

Schoolmaster—"Why do we speak of the wisdom of a serpent?"

Willie—"Because you can't pull its leg, sir."—Pearson's.

He had just returned from Church, and his wife said to him: "What was the text of the sermon to-day?"

'He giveth his beloved sleep,' was the reply.

"Many people there?" she inquired,

"All the beloved," came the answer.

"Don't talk to me about lawyers, my dear. I've had so much trouble over the property that I sometimes wish my husband hadn't died!"

Hobo—"could you give a poor fellow a bite?"

Housewife—"Well, I don't bite, myself, but I can call the dog."

METHODIST MALACCA NEWS

MR. ANG HANG YONG has recently joined Wesley Church, Malacca, on transfer from the Straits Chinese Church, Singapore.

FRANCIS AND ROBERT BLASDELL left early in March for Woodstock School, Mussoorie, India. Also at the same school will be PAUL COOLE, BEVERLY AND BRUCE AMSTUTZ.

A very successful Woman's International Fellowship Tea was held in the M.G.S. Hall February 7, at which time about one hundred women from the three Methodist congregations in Malacca were present. Mrs. Blasdell presided. Miss Salder spoke on the W.F.M.S. and Rev. Burr Baughman spoke on "Home Mssions in Malaya'.' The service was conducted in English, Chinese and Tamil. The printed tea pots of Wesley design were sent as nivitations to all the women and the Wesley grace was sung before tea.

MRS. YONG NGIM DJIN and her children are temporarily residents of Malacca. MR. NGIM DJIN is on six months leave for study in England.

The Boys Boarding School has recently added one more building to its accommodation so as to house its 53 boarders. The latest attraction is the acquirement of a new Ford bus.

Early in May the M.G.S. (Suydam Memorial) which now has an enrolment of 353 plans to stage "The Feast of the Little Lanterns".

REVIVED AFTER 30 YEARS

Straits Chinese (Malay) Methodist Service

Inauguration of a Malay-speaking service took place on Sunday last at the Wesley Church, Malacca. Rev. R. A. Blasdell, Singapore-Malacca District Superintendent, and Mr. Low Kway Song were in charge of the Service which was attended by about 35 people, including Rev. John Chua, Rev. Burr Baughman, Rev. Ho Seng Ong and Mr. Chong Ah Poon who also participated in it.

It is recalled that about 35 years ago the first Malay-speaking Church was introduced into Malacca by Rev. W. G. Shellabear, D.D., well-known for his Malay literary works. He was assisted in his Church work by his wife, together with Miss Ada Pugh and some of the Straits-born Chinese including Mr. and Mrs. Chew Cheng Yong of Singapore, parents of Dr. Benjamin Chew of the Singapore General Hospital.

Mrs. Chew Cheng Yong was one of the first girls of a Straits-Chinese family, in Malacca to receive an English education. She is one of the daughters of the late Mr. Tan Kiong Keng, a former prominent educated member of the Straits-born Chinese community of Malacca.

The former Malay-speaking service here was kept alive for about five years only, for in those days the Straits Chinese were rather conservative, and consequently the support of the Church was waning until a number of the English-speaking members of the same group started an English-speaking Service.

From the time of the Reformation in China under the leadership of the late Dr. Sun Yat Sen, who was a Methodist, to the present leader, General Chiang Kai Shek, also a Methodist, the spiritual life of the Straits Chinese has greatly changed.

During this period of 35 years, great progress has been noted and former prejudices have disappeared. It is hoped that in the present world's tragedy and chaos many souls here may freely find rest and guidance in this newly formed Methodist Malay-speaking service of Malacca.

—Malacca Guardian

MISS BEATRICE DAISY SANDOSAM, daughter of Mr. and Mrs. D. Sandosam, was united in marriage to the REV. PAUL ATHIMUTHU, Pastor of the Tamil Methodist Church, Sentul, at the Tamil Methodist Church, Malacca Street, Kuala Lumpur, Wednesday, February 8, 1939. After the wedding ceremony a receiption was held at the M. B. S. Hall, Kuala Lumpur. Mr. Athimuthu is also Supervision of the Methodist Afternoon School, Kuala Lumpur.

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